THE TRVE WATCH AND Rule of LIFE.

OR,

A Direction for the Examination of our Spirituall estate, and for the guiding of our whole course of Life according to the Word of GOD, whereby wee must be judged at the last Day.

Shewing us in The Glasse of the Law, *viz.* The X. COMMANDEMENTS, *our owne naturall miseries.*

AND

In the Glasse of the Gospell: *viz.* The XII. ARTICLES of the CREED, the Examination of our Faith and Repentance.

Whereunto are added,

1. What strength we may receive from the holy SACRAMENTS, for our certaine assurance of Gods favour and eternall Salvation.
2. A briefe direction for our Preparation to the fruitfull receiving of the Lords Supper.

By JOHN BRINSLEY.

Deut. 30. 15. *Behold: I have set before you this day, life and good, death and evill.*

LONDON,
Printed for *Humphrey Robinson.* 1648.

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The X COMMANDMENTS,
our due manner of serving
AND
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and Repentance,
wherewith are added
The SACRAMENTS, for our certaine assurance
of Gods favour and eternall Salvation.
A briefe direction for our Preparation to the
frequent receiving of the Lords Supper.

By JOHN BRAINSLEY.

LONDON,
Printed for Humphrey Robinson. 1648.

To the right Honorable, HENRY *Earle of* Huntingdon, *Lord* HASTINGS, Hungerford, Botreaux, Molines, and Moiles, my singular good Lord.

Have studied (Right Honourable) what way I might manifest my thankefull mind for the exceeding favours, wherewith I and mine are bound unto your House for ever. I find none more likely, than if I might adde somewhat (after the faithfull and happie travels of others) unto your present and immortall honour. Considering therefore, that the God of Heaven, hath set you in so high a place, not onely in his owne eye, but also in the view of your Country, to bee beholden of all as a marke, for the Salvation or Perdition of

very many; and that little faults in your Honour must needs blemish you, as a vertuous life shall make you glorious: I have endeavoured for my part, to put into your hands a true Glasse and perfect Map. A glasse which will not flatter you in shewing your spots, because it is the Lords: A Map which will not deceive you, for the narrow way of life; because it is bounded by the Lord himselfe, trodden by our Saviour with all his holy Saints, which have gone before you: yet so small, as you may ever carry in your bosome. My humble suit at the hands of the Lord, and your Honour, is this, that when you have tryed them to be such (where the superstitious Papists spend some houres daily in their blind Devotion) you would bind your selfe by a constant purpose of heart before the Lord to spend but one houre weekly besides other your holy exercises, in viewing your selfe in this Christall Glasse, desirous to cleanse your spots hereby and to consider your wayes according

Iam. 1. 25.

Iam. 1. 23, 25.

to

o this Map, labouring so to direct your steps. For, setting your selfe with resolute purpose of heart to walke herein all your dayes, you have the Lords owne promise, that hee will make you truly honourable in the sight of Men, as ever was any your Progenitors: so as your very enemies shall acknowledge it, and be afraid of you. And that he will moreover prolong your dayes, and give you a guard of his glorious Angels for your safety, to beare you in their hands in the day-time; and in the night season, when you are secure, to pitch their tents about you. Your Countrey shall be blessed that ever God vouchsafed such a light unto it. Where any point seemes doubtfull, there make a marke; walke in the rest, untill the Lord cleere that unto you. As this shall adde unto my joy: so for thousands who now pray for the increase of this honour, many times ten thousands shall ever praise the God of Heaven for you. Now is the time; all mens eyes are upon you. Your Honour

know-

p Psal. 119. 59.

Act. 11. 23. 1 King 11 11, 12, 13.

Deut. 4. 6, 7, 8. & 28 10, 11, 12 13.

Psa. 19. 11 12. & 34. 7

1 King. 10 8, 9.

Phil. 3. 15

1 Ioh. 1. 2, 3, 4.

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Mat. 7. 14. Apoc. 21. 26, 27. & 22. 14, 15. Mat. 7. 10. Mat. 8. 36. Mat. 7 13. Apoc. 10. 5, 6. Luke 12. 20, 21, 31, 35, 36. 2 Pet. 3. 7, 13. Psa. 56 12. & 50. 24.

knoweth the Proverbe well, Magistratus indicat virum. *Strive forward cheerfully (most Noble Earle) in this narrow way of Life, according to the hopes now long conceived of you, following herein all the Worthyes of the heavenly Jerusalem; and you shall live with them immortally: but if you shall turne to the broad way of all the world (which the Lord forbid) you perish with the world eternally. The Angels hath sworne it Time shall be no more: but how soone, it is unknowne unto you. Take it now while it is called to day: pay your vowes, and shine for evermore.* Dan. 12. 13.

Your Honours for ever

most bounden

JOHN BRINSLEY.

To the Christian Reader.

Onsidering (Christian Reader) that in every place, all those who have found any sound comfort in the Gospell, are desirous to expresse the same in their conversations, by walking in thankfulnesse, as it becommeth the servants of Christ to adorne their profession thereby, and yet notwithstanding the greatest part doe much faile herein; I have thought it my bounden duty to afford unto them such helpe as God hath vouchsafed me in this behalfe. For alas, it is too manifest, that too many, even of them, doe omit sundry and those most necessary duties: as by looking perhaps to some of the duties of the first Table, neglect the second; or to the second onely, omit the first, which is called the great Commandement. Or looking onely to the Law, are too short for the Gospell: or boasting of Faith, regard not works.

Others lye in fearefull sins through ignorance hereof. And very many are observed daily to fall into grievous offences, to the dishonour of Christ, and dis-

discredit of their profession: yea, to the grieſe of the godly, offending the weak, hardning the ungodly, opening the mouthes of the Papists, and Atheists with all the prophane, to blaspheme that glorious Name whereby wee are called. And not onely so, but more also, to the wounding of their own Conſcience, and giving advantage to Satan to accuſe them before the Lord. Sundry also, of most upright hearts, and who have made good proceedings in godlineſſe, are yet knowne to lye languiſhing under the burthen of their ſinnes and feare of Gods diſpleaſure, through want of knowledge how to find out their ſpeciall offences, whereby their Conſciences are diſquieted, and Gods hand doth lye ſo heavily upon them. Many do live in continuall doubt whether they be in the favour of God or no. Great multitudes in all places ordinarily do thruſt themſelves unreverently into the preſence of the Lord, to the word, ſacraments, and all other exerciſes of the ſervice of God, without any examination, or preparation of their hearts before, to the provoking of the grievous wrath of the Lord thereby. Now for theſe and for all other, whoſe deſire is to walke with God, and to be pleaſing unto him, finding the true felicity that is in godlineſſe, I have thought my ſelfe bound by the Communion of Saints,

to

to offer this my poore labour, which first was undertaken for my selfe and some private friends; the better to prevent all the former evils, & for the more easie obraining the benefits following such a carefull watch. Herein I have used the help of sundry learned and godly Divines, following chiefely the directions of those two worthy servants of God, M. *Greenham*, and M. *Perkins*: whose writings were the first occasions of thinking hereof: the one requiring this examination necessarily unto true and sound Repentance, the other for the thorow curing of the wounded conscience. And hence also I have been more encouraged to make this publike, not upon any vaine or by-respect, but by some gracious experience, which I have knowne of the profit hereof in both accordingly: especially in resolving some of no meane note, from much trouble and horror of conscience, to exceeding joy, and strong assurance, when all other meanes have failed. Neither can this seeme strange to any considering it aright: for what is it that brings that peace and joy of Conscience passing all understanding to a Christian soule, but an assured testimony of our conscience, that through faith in Christ Jesus wee doe not lye in any one sin, so far as by wise searching wee are able to find it out, but hate and abhor even the

a Mr. *Greenham* in the comfort of an afflicted conscience *page* 135. Mr. *Perkins* of the practise of Repentance. *cap.* 7.

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very least? and contrarily that since we beleeved in Christ we have begun, and so strive on forward to walke in every Commandement of God without reproofe: and that of true love to our Lord and Saviour. For to such a soule onely all the promises doe appertaine, as they are applyed through the whole Booke of God. In a word, I have been more emboldened, by observing dayly, how on the one side the godly Preachers upon every occasion, calling men to repentance, exhort all earnestly with the Prophet *Jeremy* to examine and try their wayes, and turne againe unto the Lord, if ever they will finde mercy with him. Which worke of examination hardly one of very many knoweth how to performe in any good measure, as may bring true comfort unto their soules. And on the other side, considering how many of our simple seduced brethren, have bin drawn to a dislike of our Religion, and a liking of Popery, by this especially, because ours (as they say) is a Religion of carnall liberty, theirs of holinesse; ours full of divisions and uncertainty, theirs of perfect unity! That they also may see hereby, that ours indeed is a Religion of perfect holinesse and unity prescribed by the Lord himselfe, whereunto so many of us as are truely called to the sound profession of it, doe strive instantly

stantly to attaine day and night so wor-
shipping the God of our fathers in spi-
rit and truth, walking in the selfe-same
narrow way of eternall life: And that
all their imagined holinesse is no
thing for the most part, but meere su-
perstition in outward shewes of mens
inventions: concerning which, God Esa.1.12.
will aske them one day, Who hath re- Deut.4.2.
quired them at their hands? altogether & 12.31,
neglecting most of the duties of true 32.
piety, as those of the first Table: That
so they perceiving how they have
been deluded, may (at least some of
them whom God hath ordained unto Act.13.48
life) come out of the snare of the divell, 2 Tim.2.
and joyn themselves to us again, so to 25.
escape that torment which all that re-
ceive the marke of the Beast, by any
such submission to that Roman Anti-
christ, must endure for ever. With Apoc.14.9
whom this holines of our Religion can- 10,11.
not prevaile, let them open their eyes,
and behold what evident witnesse God
hath given unto it from Heaven, and
gainst Popery in these our dayes,
confessed by all for the present, unlesse
more obstinate then *Pharoah*, I appeale
o their consciences: first, in our threo
miraculous deliverances, as of Israel
rom Egypt. (The first from the intended
nvasion in *An.* 1588. by the winds, af-
er generall fasting and prayer in all the
Land. The 2. from their long threatned

day, by bringing our Soveraigne King in such a peace, through a fear cast on the enemy, that a dog did not wagge his tongue against us: The third from the Gun-powder plot at the very instant, (by their owne Letter and immediate motion of the heart of our King.) Secondly, in making their owne bloudy devices, their owne and onely ruine. Thirdly, in manifesting to all the world, that Popery is upholden by lying and murther, the speciall workes of the divell, and brands of his servants; & that God himselfe hath alone upholden the Gospell against all the subtilty and power of Hell. If notwithstanding these and all other meanes whereby the Lord hath so oft and so cleerely convinced them, they will still set themselves with *Pharaoh*, to fight against him, and pursue their bloudy practices against his Israel, they may proceed: yet let them know for certaine that hee will once againe get himself greater glory of them in the heart of the Sea, in their utter overthrow, and our finall deliverance from them, when he hath first sufficiently humbled us by them, and prepared us thereunto. But for you, my brethren, who have separated your selves from Communion with us and with our Assemblies, or are inclining thereunto: I would crave these two things of you; first, with what spi-

Exo. 14. 7.

rit

rit you can condemne that to bee no true Church of GOD, which profeſſing againſt all the Idolatry of Antichriſt, profeſſeth all this way of life, which whoſoever walketh in, is undoubtedly the child of God, and ſhall have eternall life, notwithſtanding all his other errours, ſlips and infirmities?

2. How you dare depart, or draw others out of the boſome of the Church, to ſo many evils as muſt needs follow upon you bodily and ſpiritually? ſeeing out of the true Church is no ſalvation: and therefore you are left utterly deſtitute of all the Promiſes made unto it, and ſo of all true comfort, providence, and protection. I call you ſtill Brethren, becauſe I am perſwaded that many of you truely profeſſe and ſtrive to walke with us in all this way of life, and ſo keepe the inward communion with us, howſoever through over great a conceit of your owne perfection, and diſcontentment thereupon, with too uncharitable cenſuring of your brethren, you have made this grievous rent, forſaking [illegible] and therefore I hope (as I earneſtly pray day and night) that God will perſwade you to returne againe unto the Tents of *them*: hearken to the Lord: counſell in time, and try well this your path, leſt you repent too late. And for all of you, beloved in the Lord, who holding ſoundly

the Communion of Saints, do profes
sincerely all this truth of God to you
immortality, and desire the peace an
prosperity of Sion; I humbly beseec
you, in the Name of the Lord Jes
Christ, and by our appearing befor
him, that wee our selves looke well t
these two things: First, that wee ever
one of us endeavour to walke mor
warily and conscionably in every par
of this way of life, as in words we pro
fesse, that wee bee not condemned
our owne consciences. And secondly
that wee learne to love them most, wh
walke most holily and unblameabl
herein, as they are most deare unto th
Lord. And then shall we soone see
our contentions at an end, the Lo
glorified in our holy agreement, a
magnifying his power and mercy
continuing our deliverances, and t
destruction of all our enemies: Th
Kingdome of Christ to come with p
wer, the Kingdome of Satan and A
tichrist to fall downe like lightnin
Pardon mee therefore, that I have pr
sumed to offer this unto thee, seein
that how plaine soever it is, yet it m
prove profitable (as I hope) to ma
thousand poore soules, who want le
sure or ability to search greater v
lumes: being so briefe and easie or all
and also that it may be for mee, as th
widdowes mite throwne into the tre
sur

ſury of the Lord; and the ſureſt pledge of my care for my Chriſtian friends, and of my hearty deſire towards the Church of God; being that wherein I my ſelfe have ever found true comfort. If thou bee one, who by reaſon of thy ripeneſſe and perfection, deſpiſeſt it, as having no neede of any ſuch helpe, yet have compaſſion on thy brethren: neither knoweſt thou what a day may bring forth. Or if thou ſeeſt the good that may come to very many by ſuch a courſe, help to perfect that which is here thus begun: or at leaſt, if God ſhall perſwade thee of the benefit which thy ſelfe may reape hereby; ſpend one houre with mee conſtantly every weeke in trying thy wayes; and turning thy feet into the teſtimonies of the Lord. If thou thinke the whole courſe over-long, yet thou mayeſt ſoone runne over the ſeverall heads, chiefly of the Law and Goſpell, taking moſt paines in thoſe which moſt neerely touch thine owne wants and infirmities, after thou haſt marked them out by diligent obſervation of thy ſelfe: So ſtriving hard forwards toward the marke. Or if thou ſay, that ſome duties doe not concerne thee: the 4, 5, & 6 benefits of this Examination will teach what uſe to make of the whole. And when as I cannot doubt of thy hearty affection and ſupplications for mee, ſo the whole

a *They are for moſt part ſet downe in ſmall letters to help herein.*

and shall fare the better for thee and thy prayers, though the chiefe comfort and blessing shall turne into thine owne bosome. This Watch of the Lord duly observed, being unto thee as the Arke of *Noah*, what evils soever come upon the world, the Lord and Saviour shall bee glorified by thee, the godly edified by thy holy Example, the wicked converted, or at least have their mouthes stopped, and bee left more without excuse.

2 Pet 2, 5, 7, 8, 9.
Gen. 7: 1.
Ezec. 9, 4, 5, 6.

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Neceſſity

Necessity of the present and constant practice of the Examination of our selves.

First, it is the Commandement of the Lord in sundry places of Scripture, and the practice of his dearest servants: Psal. 4. 4, 5. Lam. 3. 39, 40. 1 Cor. 11. 28. 2 Cor. 13. 5. Psal. 119. 6, 56, 99, 100, 101, 105, 112, 160, 167, 168. & 1. 1, 2. Iob 10. 2, 3, 15.

2 *Without this particular tryall, a man may bee a notable Hypocrite, having a name to live, and yet bee dead: and so not only deceive others but even his owne soule, when hee thinkes himself in the best case:* Acts 26. 9, 10, 11. 1 Tim. 1. 13, 16. Tit. 3. 3. Ephes. 2. 1, 3. Apoc. 3. 1, 2, 3. 1 Tim. 5. 6.

3 *Without this (as will after more appeare) no man can have any sound comfort, but horrour, in the day of Death, or of any notable cala-*

Luke 12. 34, 35, 36. Apoc. 3. 3. & 16.

calamity: one or both of which will certainly come upon all the world, none knoweth how suddenly. For first, none can have true comfort then, but he onely that knoweth that God is his God, and that hee is presently in his favour. Secondly, none can then be assured of his favour, but angels save only he that indeavoureth to walk in every Commandement, and to turn from every evill way. For God is only the God of such. All the promises and tenour of the Scriptures run only for such. Though other means be profitable hereunto, yet none of them can give this sound assurance, because this indeavour to performe a constant cheerefull and sincere obedience is the onely true Triall of a good child, an obedient servant, a loyall Subject, a faithfull spouse: and finally, because according to this endeavour we must be judged, and for that, mans heart is deceitfull above all other things.

1 Thes. 5. 2. 3.
Psal. 144. 15.
Amos 5. 18 19. & 9. 2, 3
Psal. 103. 17, 18.
2 Ioh. 1. 7. & 2, 3, 4, 5, 6.
Gen. 17. 1.
Psa. 1. 1, 2, 3. & 119. 1, 2, & 7.
Mal. 1. 6.
Ioh. 14. 15
Math. 15. 22, 23.
Ier. 17. 9. 10.

4 No man can have comfort in anything untill he know that he is in Christ, and Christ his, and in him (which is onely hereby tryed) and so he,

2 Cor. 13. 5
Rom. 8. 17 32.

bee, by Christ, made an heire of all: Revel.21.7. Math.7.23.

5 Some grievous judgement may lye upon us, either for living in some sinne which we know not of, or for omitting some duty; which hereby we might remove: or else God may deny us some speciall blessing: which hereby we might obtaine.

6 The deferring of this work when God calls us unto it, may either provoke him to cut off, that we shall never have time to doe it after, or no hearts to doe it; or that we shall find no comfort in doing of it, or no place to repentance for deferring it so long, but a righteous recompence, that he will not heare us when we would, because we would not heare him calling and crying to do it before when he would.

Lastly, for want of practizing this duty of Examination, (besides that we may indanger our selves to bring upon us the severall evils that follow impenitency in any sin (set downe after, pag. 25, 26, 27, 28, 29.) and also deprive our selves of the benefits and comforts following a godly life,

1 Cor.3. 22,23. Iam.3.39, 40. 2.Sam.21. 1,2,3. Isah.7.10, 11,14. Exod.4.24 1 Cor. 11. 30. Ier.5.25. Psalm.81: 13,14,15. Psal 95:7. 20.21.

Heb.12.17 & 6 1,2.to 7 & 10.23 24. 10.17. Prov.1.24 to 28.

(pag.

(page 33, 34, 35.) and which are obtained by such a carefull Examination and watch mentioned after page 198, 199, 200, 201, 202, &c. we may looke for this fearefull judgment, To become Apostates and back-sliders from God, for not going forward in Grace, and so either to fall from him utterly, if we were but Hypocrites before: or being his children indeed, that yet the Lord will therefore come upon us on a sodaine, and bring upon us some great affliction, untill wee remember from whence we have falne, repent and recover our selves, doing our first works: or that Gods hand may lye heavily upon us all the dayes of our life, as it did on David after his adultery; as followeth in the case of Apostasie. And therefore if we would escape these evils, it is necessary that wee constantly practise this Examination, and strictly observe this Watch of the Lord.

Math. 25. 28, 29, 30. 1 Ioh. 2, 14 Mat. 4 24, 25.

Rev. 2. 22. & 3. 1, 2, 19 Psal. 51. 8, 6, 10.

A Prayer to prepare us for the fruitfull practice of this holy and heavenly worke.

To be used either in this forme, or more briefly, according to our holy Meditations.

O Most holy God and lovinge Father, who seest in secret, and rewardest openly; and hast commanded all thy children to watch and to pray continually; and to this end to examine and to try their hearts and wayes, that they may ever have thy favour and blessing, and bee assured never to bee confounded, whilst they endeavour to walk uprightly in all thy Commandements: I poore wretch, doe humbly beseech thy heavenly Majestie, to assist me at this time, in this worke, which is of all other the hardest to flesh and bloud. For, O Lord, I feele my selfe so blind and full of selfe-love, and my heart so deceitfull, that I may bee dead, having a name to live. I evidently see, Oh tender Father, that through the innumerable deceits that are in sin, I may easily depart from thee, or fal into, or live in some grievous sinne,

Math. 6. 4. Luke 21. 3. Psal. 41. 4, 5, 6. & 1. 1 2, 3. & 119 1, 2, 3, 4. & 119 8. Psal. 19. 12 Ier. 17 9, 10. 2 Pet. 1. 9. Apoc. 3. 1. Prov. 17. 3 Heb 3. 12, 13. Prov. 6. 1, 4. & 10. 23 24 25, 26. Exod. 4. 4, 25, 26 1 Cor. 11. 22, to 28. Ier. 5. 24, 25.

sinne; or in the omission of some necessary duty, to provoke thee to smite mee with some judgement, or at least to turne away good things from mee, even then when I thinke my selfe in the best case. I find my selfe moreover so weake, that I am not able to spend one houre thus with thee to prevent these evils; My deadly enemy will stand up also at my right hand to hinder me herein, to deprive mee of that blessing that I may surely expect in a right performance of this duty. Inable me therefore (deare Father) to set my selfe in thy presence who lookest chiefly upon mine inward affections, and to doe this service unto thee in the most sincere and humble manner, that it may be accepted of thee. Strengthen me with thy holy Spirit, that my heart may goe together with thy Word, in every part of his triall; that I may rejoyce and praise thy Name, wherein I have received strength to begin to walke with thee; and bee thereby encouraged to run on more cheerfully in this narrow way towards thy heavenly Kingdome. Soften my hard heart, that I may bee humbled unfaignedly, when thou shewest mee wherein I have offended thee, that I may mourne, looking at thy Sonne, whom I have pierced thereby, and yet withall in the fountaine of his bloud find everlasting com-

Math. 26. 40,41.

Zac.3.1,2

Psalm.51.
Prov.17.3
Exod.3.5.
Lev.10.1.
Psal.27.5.

Psal.103. 1,2,3,4,5, 6.

Ezc.36.26

Zach. 12. 10.

comfort. Helpe me both to perceive my wants, weaknesses, and corruptions, and to keepe a continuall remembrance of them; to reforme whatsoever is amisse, to bring every thought into a holy Obedience; and that I may renew my Vowes, to bring forth daily better fruit, even to my old Age and last dayes: contending more earnestly towards the marke, untill I attaine the heavenly patterne. Keepe mee, Oh righteous Father, from security or standing at a stay, lest for not going forward, I goe backward in thy Iustice, and become an Apostate to runne after the evill world, and put thy wrath upon mee. Confirme me in this grace, both carefully and constantly to keepe thy watch, that I may have boldnesse now, and ever expecting thy coming, crying; *Come Lord Jesus*: And that in the meane time, though mine adversary should write a Booke against me, I may weare it as a Crowne upon mine head. And finally, that at thy appearing I may lift up my head for joy, when all they who have not watched, shall cry unto the hils and mountaines to cover them from thy presence.

Rouze up also my drowzie soule to learne of thee my Saviour, how to pray, and to bestow more time therein then ever I have done; and that I may wrastle with thee, and weep as *Iacob*, never letting

Zach. 13. 1, 2.

2 Cor. 10. 5
Psalm. 92. 13, 14.

Phil. 3. 14
2 Tim. 1. 23
Luk. 21. 36
Heb. 3. 12, 13. & 6. 1, 4, 5, 6, 7.

1 Ioh. 3. 21
Rom 8. 23
Apoc. 22. 20.
Iob 31. 35 36
Luk. 21. 28
Apoc. 6. 16

Mark. 13. 33. & 14. 38.
Luk. 11. 13
Hos. 12. 4.

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Luk.21.26 27. Mar.14 38 Mat.7.7,8 Luk.1.19, 23.

letting thee goe, before thou haſt bleſſed mee: thereby I may obtaine the ſtrength ſo to watch. Let me ever remember that I cannot watch, unleſſe I pray, nor pray unleſſe I watch: that I may not ſeparate theſe two, but continually watch and pray, that I never fall into temptation. Grant me withall to bee able to apply thy promiſes to my ſelfe particularly, and to feele that unſpeakable comfort that is in them, having mine eye ſtedfaſtly fixed on thee, (my bleſſed Saviour) and that joy which thou holdeſt out unto me.

Heb.11.1, 2,6. Rom 4 16 ,20,24. Heb.12.1, 2,3. Pſal 46.6, 7.& 16.11 &17.15. 1 Cor.13. 12. 1 Joh. 3.1 Rom 8.18

Vouchſafe, O gracious Father, that I may thus grow in inward conſolation; by feeling thy favourable countenance ſhining ſtill more brightly upon mee, untill I ſhall behold thy glorious face in the heavens, and receive the full and everlaſting reward of all my poore endeavours through thy dearely beloved Sonne, mine onely Lord and Saviour.

Amen.

Speciall

Speciall places of Scripture seriously to bee meditated on to stir us up to this holy Worke.

I Call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: Therefore chuse life; that both thou and thy seed may live: Deut. 30. 19.

By loving the Lord thy God, by obeying his voyce, and cleaving unto him; for he is thy life, and the length of thy dayes.

Let not this Booke of the Law, depart out of thy mouth, but meditate therein day and night, that thou mayest observe and doe according to that is written therein: for then shalt thou make thy wayes prosperous, and then shalt thou have good successe, Ioh. 1. 8.

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull, Psal. 1. 1.

But his delight is in the Law of the Lord, and in his Law doth hee meditate day and night.

For

Thou that hast *Davids* spirit have his Eccho in thy heart to say in every part hereof, This O Lord I will doe, *Psal.* 27. 8.

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For hee shall be like a tree planted by the rivers of water, that will bring forth her fruit in due season, whose leaf also shall not fade: so whatsoever he shall doe, shall prosper. The wicked are not so, but as Chaff, &c. 3.

Wherewithall shall a young man redresse his way? In taking heed thereto according to thy Word. Psal. 119. 9.

I considered my wayes, and turned my feet unto thy testimonies, Verse 59.

I made haste, and delayed not the time to keepe thy Commandments, 60.

Oh how I love thy law! it is my meditation continually, 97.

By thy Commandements thou hast made me wiser than mine enemies: for they are ever with me, 98.

I have had more understanding than all my teachers: for thy testimonies are my meditation, 99.

I understood more than the ancient, because I kept thy precepts, 100.

I refrained my feet from every evill way, that I might keepe thy word, 101.

Thy word is a lampe unto my feet, and a light unto my path, 105.

Thy testimonies are my delight, and my counsellors, 24.

They are better unto me than thousands of gold and silver, 27.

The Lord is with you, whilst yee are with him: if you seeke him, hee will be found of you; but if you forsake him, he will

will forsake you, 2 Chron. 15. 2.

The hand of our God is upon all them that seeke him in goodnesse: but his power and his wrath is against all them that forsake him. Ezra 8. 22

The just shall live by faith: but if any withdraw himselfe, my soule shall take no pleasure in him, Heb. 10. 38.

Because iniquity shall be increased, the love of many shall waxe cold: but hee that indureth to the end, he shall be saved, Marke 24. 12, 13. Prov. 3. 21, 22, to 26. & 4. 6, 19, 20, 21, 22. Iob 22. 21, 22, 23, 28, 29. Matt. 7. 13, 14. Apoc. 22. 14. & 14. 12.

Wherefore is living man sorrowfull? A man suffereth for his sinne. Let us search and try our wayes, and turne againe unto the Lord. Let us lift up our hearts with our hands to God in the heavens, Lam. 3. 39, 40, 41.

When I held my tongue, my bones consumed: or when I roared all the day, then I acknowledged my sinne before thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe, my wickednesse unto the Lord, and thou forgavest the punishment of my sinne: Psalme 32. 1, 2, 3, 5, 6. Iob 33. 23, 24, 25, 26, 27, 28. 1 Iohn 1. 9.

Therefore acquaint thy selfe, I pray thee with him; and make peace: thereby shalt thou have prosperity: Iob 22. 21, 22. to

to the end of the Chapter.

Receive I pray thee, the Law of his mouth, and lay up his words in thine heart, 22.

If thou returne to the Almighty, thou shalt be built up, and shalt put iniquity farre from thy Tabernacle, 23.

Thou shalt make thy prayer unto him, and hee shall heare thee, and thou shalt render thy vowes, 27.

And hee shall deliver the Iland of the innocent, and that is delivered by the pureneſſe of thy hands.

THE

THE TRUE WATCH AND Rule of LIFE.

The Assurance of GODS Favour chiefly to be sought for.
The meanes to get this Assurance, viz. The Triall of our selves.
The Rule of our Triall.
The Subject of our Triall.
The Place of our Examination.
Helpes before our Examination.
1. The danger of wilfull impenitency in any sinne.
2. By considering the circumstances whereby our sins are made so sinfull.
3. By considering the blessings following a holy conversation.

The Assurance of Gods favour chiefly to be sought for.

THat which above all other things in the world, a man is most earnestly to labour for, next unto the Glory of God, is; To bee assured of his sal-

Mat. 6. 33. & 13. 44, 45, 46. & 16. 26. & 10. 17. Rom. 5. 1, 2, 3 Psal. 4. 6, 7

salvation, that he is in the Favour of God, and standeth in the state of Grace; and to increase in this assurance daily. For,

First, this will quiet the heart of a man, and fill it with unspeakable joy, even in the middest of his greatest trouble whatsoever.

Gen. 4 13. 14

Secondly, the doubting or want of assurance hereof will breed extreame unquietnesse and horror to every man, when once his Conscience shall bee awakened, and bee unto him as the beginning of the unspeakable torment of hell fire.

Deut. 28. 65, 66 67. Isa. 51. 20 21.

2. *The meanes to get this Assurance*; viz. *The tryall of ourselves.*

2 Cor. 13. 5 1 Cor. 11. 28, 31. Mar. 1. 15. & 16, 16. Acts 2. 38. Luke 3. 3. Iohn 1. 12. 2 Gal. 6 Col. 3. 6, 10, 11.

THe meanes whereby we may obtaine this certain assurance, that we are the children of God, and in his favour and also get the same more confirmed daily, is by a carefull examination of

ourselves, whether we feele
hese two graces, Repentance
nd Faith, and the same increa-
d in us, or at least continued
with a true and earnest desire
nd endeavour of increase: for
ereby we have put off the old
an, and put on the new: wee
re regenerated and in state of
race: and so are acceptable to
he Lord through Jesus Christ.

3 *The rule of Triall.*

OVr repentance and conver-
sation being wrought,
rtly by the Law, being part-
by the Gospell; we must try
r selves both by the Law and
ospell. The summe of the Law
ing comprized in the ten
ommandements: the summe of
e Gospell in the Articles of
r faith, commonly called the
postles Creed.

Heb. 6. 1.
Rom. 3. 7. & 2
12.
Zach. 12. 10.
Acts 3. 37.
Mar. 10. 5.

4 *The subject of our Triall, or
what is to be examined.*

WE must examine our
selves; and that for
all

Cor. 11. 5.
1 Thes. 5. 21.

C

all parts, whether wee finde change, that is, the new birth b gunne in us, since we beleeve in Christ, and as fruits of o faith.

2 Col. 1.9,10 Heb. 5.14. 1 Thes. 5,21. 2 Pet. 3.18.

1 Our minde, whether w labour to bee daily more e lightned to know that which good and to be imbraced; a that which is evill, for to be voided, by encreasing in t knowledge of the Word of t Lord, and especially of Je Christ and him crucified, in t same revealed.

psal. 19.11. Prov. 7.1,2 Luk. 2.1,51.

2 Our memory, whether doe more firmely keepe th good things that it hath le ned.

Rom. 7.18, 19,20.

3 Our will, whether it mo freely chuseth the good, a refuseth the evill, and so be d ly more pliant and obedient the will of the Lord.

2 pet. 1.4. Acts 2.42,46 Rom. 1.15. 1 Sam. 24.10

4 Our affections, whet they be every day more con med to the holinesse of Chri that is, in loving that wh

God loveth, hating that which he hateth; rejoycing in that whereby hee is honoured and well pleased; grieving for the contrary; fearing onely the offending of him; securing our selves in his love, and favour alone.

5 Our conscience, whether it be still tenderer. 1. Checking us for every fault done or intended. 2. Quieting us in this assurance, that our sinnes are washed away in the Bloud of Christ. 3. Bearing witnesse unto us of our upright lives and conversations, at least begun; with a resolute purpose so to proceed all our dayes.

6 Our body, whether it endeavour and wee labour after more ability daily to performe every duty accordingly, and in every part; and all this at all times, and in all places convenient.

1 Cor.6.20. Rom.6.12,19 James 1 26, Deut.6.4.5.6

7 Finally, wee are to examine our whole life and con-

Mar.22.37. Luk.10.27.

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1 Thes. 3. 12. Phil. 3. 12 13 Lev. 22. 30 Eph. 4. 30.

verſation, whether we feele change therein unto newneſſ of life. All theſe being th Lords, he doth require this ho lineſſe in them all; and that b ſtriving to Perfection, each da to grow a little, untill we come to a perfect man, the me ſure of the age of the fulneſſe Chriſt. Vntill wee feele ſuch change in ſome meaſure, we ca never have any true comfort and contrarily, if we decreaſe.

4 *Time of our examination.*

Eccleſ. 4. 17. P ſ. 26. 6. 1 Cor. 11. 28

THe fitteſt time is,

1 In our preparation t the Sabbath, to obſerve it con ſtantly, ſo farre as we are we able to have opportunity.

2 More carefully before ou receiving the Sacraments, or b fore a faſt publique or private and whenſoever wee deſire t obtaine any ſpeciall bleſſin from the Lord: And chiefel in any grievous viſitation when the Lord appeareth to b

Joel 2. 12, 13 17.

ang

ngry with us. But above all, when hee ſeemes to ſummon us y death to appeare before him, o give an account of our Ste- wardſhip.

Luke 16.2.

The reaſon is, becauſe the Lord will bee ſanctified in all hem that come neere unte him n any ſuch ſpeciall manner, hreatning to cut him off that pproacheth in his uncleanneſſe; and moreover wee may xpect a meaſure from him of leſſing, as we meaſure to him, our preparation to come before him: *Levit.*10.3. & 22.7. *Exo.*19.22. *Mat.*7.2. *Mar.*4.24.

This is the ſureſt way to remove or ſanctify any judgements that we ſhal ſurely finde comfort in it in the end, or to obtaine any mercy.

5 *Place for our examination.*

He meeteſt place is, where we may be moſt ſecret, and eeſt from diſtraction, remem- ring the malicious endeavours nd cunning of Satan, to hin- er or diſturbe our beſt workes, experience in this will ſoone ach us plainely: ſetting our lves as in the preſence of God,

pſal 4.4,5 a Keep narrow watch over the heart herein.

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with whom wee have to deale whose eye is upon our heart and the manner of our carriag herein; and where we may mo freely poure out our souls with out suspicion of hypocrisie, a in the most humble manner, a customing our selves to the mo convenient place, yet avoydi warily all superstition there

6. Helpes before our Examin on, to make it more powerfull.

We may use the help of t threefold consideratio

1 Of the misery into whi every sinne brings us, untill have truely repented of it.

2 How our sinnes are m more hainous in circumstance

3 The blessing followin holy conversation.

The first helpe, viz. danger of full impenitency in any sinne.

a Awake thou secure Christian, & consider wel in what state thou standest

a 1 BY every sinne wee dis nour God more or le according to the quality the

of, and so provoke him to dishonour us againe: 1 *Sam.* 2. 30.

2 Every sin defaceth in some sort the Image of God in us, which wee should labour to repaire daily. This Image is the knowledge, righteousnesse and holinesse commanded in the Word of God.

Col. 3. 9, 10
Eph. 4. 14.

3 Each make us in part like Satan, whom in that sinne wee resemble, giving him advantage thereby, both to accuse us before the Lord, and to lay speciall claime to us for the same; or at least, to get liberty to afflict us thereupon.

John 8. 44.
1 Ioh 5. 18
Io. 1. 9. 10, 11 12,
Esay. 59. 2.
Ios. 24. 19, 28
Jer. 5. 25.

4 Each as a cloud separates betweene the Lords mercy and us, hides from us the comfortable light of his countenance, hindreth the course of his graces (for God is so holy, that no evill can dwell with him) and so turnes away blessings temporall and spirituall.

Psal. 5. 4, 5.

5 Provokes the anger of our most loving Father against us,

2 Cor. 10. 2
Exo. 4. 14. 24

Jos.27.17,18 Psalm.30 16, 17,18.

as the faults of children doe their Parents.

6 Brings distrust of God providence and fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewd child continuing obstinate against the parents in any fault: so that we cannot say, that God is our God, or that we are his dutiful people and children, and in his favour, so long as we continue therein. The triall of this in our most serious prayers, in time of trouble is most evident.

Esay 1.12,13 to 17. & 66.3

Exo.4.24,26 1 Cor.11.30, 31. Nu.27.12.13 14,& 20.22, 24.

7 Indangers us to bring temporall scourges on our bodies goods, friends, name or labours whereby the Lord sheweth his hatred of every sinne, even in his owne children, and awakeneth them, that they may not be condemned with the world whereby hee prevents the like in themselves and others, as *Davids* ensample fully declareth.

8 Grieve

8 Grieves Gods Spirit, ſo as it may cauſe it to depart ſo far, as that we may loſe our ſound feeling of the true comfort in Chriſt, and much more of the particular experiments of his ſpeciall favours, wherein he is wont very much to reveale himſelfe to his moſt familiarly: renewing his mercies every morning, ſo long as wee carefully ſtir up our hearts to obſerve his firſt Watch. Wee may be made unable to pray as wee ought, to heare or performe any ſpirituall Duty aright with lively comfort. And contrarily we may become hard-hearted to loſe that ſenſe of ſinne, and Gods anger for it, which formerly we had; to coſt us many a ſorrowfull heart, before we recover it againe. To teach us to know Gods holineſſe, and our owne vileneſſe, and ſo to be made more watchfull after, to keepe and ſtirre up the Spirit, to make more account of it, and

Eph. 4. 30. 1 Theſ. 5. 19 pſalm. 95 8 pſal. 51. 8, 9, 10, 11, 12.

Cant. 5.2,3. 1,7. Be afraid of this, thou obstinate sinner, it will surely overtake thee either in this life or so soone as ever thou departest hence, when it will be too late to cure it. Dan. 5.5,6. Prov. 18.14. Isa. 57,20.21

to give it better entertainment.

9 Brings a wounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe untill God awake it, and call it to account, and then will follow.

1 Shame to make us run from God, as *Adam*: *Gen.* 3.8.
2 Sadnesse, as in *Nabal*: 1 *Sam.* 25.28.
3 Terrible feare, as in *Balthazar*.
4 Despaire, as in *Cain*, *Saul*, *Judas*, *Achitophel*.
5 A hell in our conscience, the very entrance into the lake, that wee shall be as the raging Sea, casting out our owne shame, the worme of conscience beginning to gnaw without the hope of release or any ease, unlesse all this be prevented by speedy and unfaigned repentance in this life, which we know not whether it shall bee continued unto the morning.

Luk. 12,20

10 Bar-

10 Barreth us out of heaven, and depriveth us utterly of all the joyes thereof: 1 *Cor.*6,9,10, 1. *Mat.*5.19.

11 Thruſts us into hell, to abide the torment thereof with Satan and his angels for evermore: *Rev.*21 8 *Gal.*3.10. *Rom.* 6.23. *Deu.*27.26. *Gen.*2.17.

The ſecond help, viz. conſidering the circumſtances whereby our ſinnes are made ſo ſinfull.

THe terrible Majeſty of the glorious God, againſt whom the ſinne is committed, declared evidently in the puniſhment of the Angel, *Adam*, the old world, Sodom, at the giving of the Law on mount Sinai, in the captivity and deſtruction of Gods owne people; and to be revealed moſt fearfully, when Chriſt ſhall come with thouſand thouſands of glorious Angels (to take an account for the keeping thereof) in flaming fire, to render vengeance to all who Deut.4.24.

who know not God, being disc
bedient to the Gospell of Chri
Thes.1.7,8,9 20. *Deut.*4.24. *Exo.*20.5,2.

2 Because our sinnes hav
been committed through ingr
titude and abuse of his merci
bestowed upon us, both ordin
2 Sam.21.7 8 ry and extraordinary, or at le
by forgetting of them.

3 Contrary to the checks
our conscience, which have be
convinced for the same: *Jo*
15.22,24. *Rom.*1.18,21.

4 Contrary to our high e
ling to be Christians: 1 *Thes.*
12. & 4.7. 1 *Cor.*1.2. 1 *Pet.*1.1

5 Contrary to our Covena
at Baptisme, our vowes oft
newed, with many holy mo
ons and purposes: *Ezec*16.4
8. *Eccles.*5.3,4,5.

6 Against threats and exa
ples of Gods judgements,
his fatherly chastisements on
selves and others; *Dan.*5.18,

7 By committing the same
oft after our repentance,
pardon obtained: 2 *Pet.*2.22.

The third helpe, viz. by considering the blessings following a holy conversation.

AS 1 The escaping of all the former misery of sin: *Deut.* 6.24,25.

Behold thy reward thou carefull Christian, and thou wilt never faint.

2 We shall honour God, and adorne his Gospell, and so be honoured of him againe: *Tit.*2. 10. *Deut.*4 6. 1 *Sam.*2.30.

3 We shall repaire his Image dayly, to cause him to delight in us. *Ephes.*4.23,24 *Col.*3.10.

4 We shall get more assurance of his favour, fatherly protection, & providence for all benefits, so farre as may stand with his owne glory, our salvation, and the good of his Church: *Psa.*34.10,18. & 37.24,25. *Job* 22.21,22,23 *&c.*

5 We shall obtaine boldnesse and power in prayer: as *Abraham, Moses, Samuel, Job, Daniel Pro.*18 1. *Psa.*4.3. *Jam.*5.16. *Job* 22.30. *Jer.*15.1. *Exe.*14.13,14.

a God is still the same to all that follow their steps.

6 Wee shall escape many scourges: *Psa.*34.15. *Jam* 5.16, 17. *Heb.*

17. *Heb.*8.12,5. *Apoc.*3.19. 1 *Cor.* 11.30,31,32. *Ezec.*12.13, *&c,*

7 Wee shall stirre up and rejoyce the Spirit of grace in us, and so get an increase of all graces; for to him that hath shall be given, and he shall have abundance: *Mat.*25.29.

8 We shall dismay and drive away Satan with all his temptations and accusations: *Mat.*4. 11. *Jam,*4.7.

9 Wee shall much stop the mouths of all the wicked, when we may beare the reproach as a Crown, and so have much boldnesse in the day of tryall, to stand forth for any good cause; as *Moses, Samuel, Job, Paul: Num.* 16.15. *Job.*31.35,36.

10 We shall get and keepe a good conscience, which is a continuall feast, even the beginning of the kingdome of heaven, in peace, and joy in the holy Ghost, with assurance of the guard of the Angels, and all other blessings thereunto belonging

ing

ng: *Prov.*15.5. *Rom.*14.17. *Psal.* 1.11. & 34.7. *Mat.*11.29,30.

11 We shall escape the lake and orment, which all the foolish, hat is, all impenitent sinners nust endure for evermore. Apoc.21.8. 2 Tim.4.7,8 1 Cor.2.9.

12 We shall through Christ obtaine the crowne & kingdome ayd up for all those who thus walke with God, even the joyes which never eye saw, nor never are heard, nor entred into mans heart to consider of, with a just eward of every good duty that ver we performed: *Mat.*6.1,4. Mat.6.1,4,6 18.& 10.42. 1 Tim.4.8.

13 And so having the assurance of all the promises for the ife present, and that to come, ve shall be able to waite continually for the appearing of our ord and Saviour, lifting up ur heads for joy, and crying lwayes, Come, Lord Jesus, ome quickly: *Luke* 21.28 Apoc.22.20.

Rules for our better direction and omfort in our examination.

THat we examine for sins; First past. Secondly, present.

sent. Thirdly which we are
danger of.

psalm.25.7 psa.51.1,2,3 17. 2 Concerning sinnes p
whether we have so unfaigne
ly repented of them, that the
ry remembrance of them is gri
vous unto us.

psalm.51.10 3 A contrite heart after eve
offence, because we have there
offended our loving God, wit
a lively hatred of the same, a
a resolute purpose, never
commit it again, (looking
Zach.12.10 Christ by faith, whom we ha
pierced thereby) is a comfort
ble assurance unto us, that th
sinne is pardoned in Christ, a
we freed by him from the p
nishment due unto it. With *D*
vids speech (I have sinned)
joyned the answer of the p
2 Sam.12.13 phet: The Lord hath put aw
thy sinne: but we are never
rest, untill we feele our hea
so affected.

Iohn 15,7.& 16.23,24. Mat.7.7.& 21.22. 4 For sinnes of which we
in danger, because we are stron
ly inclined to them, or othe

rise; or for graces which we want, let us begin faith earnestly, looking at Christ. Let us seeke the overcomming of any sin, using all the meanes thereunto, especially avoyding the occasions of it, and wee shall prevaile by little and little, until we attain a perfect conquest, through the victory of Jesus Christ. So for [a] any grace or an increase thereof, let us importune the Lord after the same manner; that is, using al the meanes thereunto, and we shall obtaine the graces: for such a begging the grace we crave. 1 In acceptance. 2. In beginninig or first fruits. 3. In pledge of our perfection: *Mat.*5.6. & 15,22,25, 27,28. *Joh.*7.32. *Psal.*10.17.& 145.18,19. *Rom.*8.26.

5 Our begging must bee by solemne prayer upon our knees morning and evening at least, with giving [b] speciall thankes for that measure of grace which we have attained unto, and by the

1 Joh.5.14 Iam.4.3.

[a] Marke well thy infirmities & wants and view them often: and in all thy private prayers be earnest concerning them watching ever against them. Dan.6.10 Ex.29.38,39

[b] Forget not this: we all faile in it. psa.10.3.1,2 Gen.23.8,9, 10.

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the earnest lifting up of o
hearts continually.

1 Thes. 5.17. Mat. 4.7.

6 We must beware that w
neither trust so much to
prayers, as to cause us to negl
any one of the other meanes
dained of God for whatsoe
we desire, but that we use th
still more conscionably, esp
ally the principall: as the w
preached, and e all other in
der; neither that we trust
much to the other meanes,
to neglect Prayer.

e The neglect but of the least means which God offereth may hinder or frustrate our desire Gal. 5.22,23 24, Psal. 127.1,2 Rom. 6.5. Rom. 6.12,14

7 So many sinnes as we h
overcome of conscience & lo
to God, or graces as wee h
thus attained to, or can p
earnestly for, so many lively e
dences we have of the sancti
ing Spirit of God, & our sou
regeneration, so long as we
not in any one knowne sin:
as we grow herein, so grow
in assurance before God.

d Here is thy comfort, thou weake Christian.

8 In all d these, God acce
our endeavour to obey, so t
it be totall in every part, viz.

ur mind, conſcience, will and ffections, and alſo earneſt to do hat we can without hypocri-e, as he did *Abrahams* reſoluti-n to offer *Iſaac*: and as the indeſt father accepts the en-eavour of the childe: or as it is almes, where a man is accept-d according to that which hee ath, and not according to that hich he hath not, ſo that there e firſt a willing mind: ſo is it in grace, if there be a ſtrife, with ungring after more, untill we ome to a perfect man, even the meaſure of the age of the fulnes f Chriſt.

Neh.1.11. Mat 12.20 Acts 42.3. Gen,22.16. 17. Mat.3.17.

2 Cor.8.12.

Matth.5.6 Eph.4.13.14

o Gods grace is ſufficient for us:

To
1 Supply that which is wanting.
2 Forgive that which is committed.
3 Impute Chriſts obedience
4 Support us being weake.
5 Reſtore and raiſe us up being falne.

2 Cor.12.9.

10 Gods power and mercy are made perfect, or manifeſt thorow

row

[c] Faint not at thy weaknesse, but comfort thy selfe herein.

row our [c] weaknesse, that C may be glorified, and we hu bled continually: that he th rejoyceth, may rejoyce onely the Lord: 1 Cor. 1.31.

11 In greater measure of gr ces or any blessing, as we g more assurance, so we must r turne more thankfulnesse, a become the more humbled, w ching against [d] pride, for fea of the messenger of Satan to bu fet us: for pride springs u when all other sins dye: 1 Th 5.18. 2 Cor. 12.7, 2 Chro. 32. to 26. Psal. 30.6,7.

[d] In greatest experience of Gods extraordinary favours, feare Hezechias sin, viz. to have thy heare puft up, and so wrath come upon thee.

12 In lesse measure of gra wee are to mourne after an i crease, by the carefull use of a the meanes, so to get more assu rance and comfort, lest we de ceive both our owne selves, an others; having nothing but shew, being as the fooliſh Vir gins, and as the barren Fig-tree Mat. 5.6. 1 Thes. 4.1,10. Mat. 2 2,3. Luk. 13.7.

THE

THE GLAS OF THE LAW, OR THE MAP OF THE Narrow way of Life.

eading from ſtep to ſtep thorow
THE X. COMMANDEMENTS,
hereby we beholdam our owne naturall miſery may be driven daily to put on Chriſt and (conſidering our wayes) may turne our feet to the teſtimonies of the Lord.

IN all [a] this view we muſt ever remember to bee thankfull for every grace eceived; mourne for every ſin mmitted; looking at Chriſt ucified, begging pardon thoow him, and the imputation of s obedience, in all wants we are intreat an increaſe of ſtrength d grace through him, by liftgup our hearts untill we atine to perfection in the heaens; obſerving how we grow grace daily, and in ſubduing every ſin: *Pro.*4.18. *Eph.*4.13. *is is the way, walke in it, Eſa.*30.21. *rd open thou mine eyes that I may ſee the onders of thy Law.* Pſal.119.18. *urhen thou ſaidſt, Seeke yee my face, my art anſwered unto thee, Oh Lord, I will ke thy face,* Pſal.27.8.

[a] Read with thy heart, & ſtirre it up carefully to the practice hereof.

[a] 2 Pet.3.17.

THE

I. Cõmand.

THE I. TABL
Containing *Our Duties to GOD.*

The I. Commandeme

Thou shalt have no other Gods fore me.

WHich injoynes us have *Jehovah* o for our God, commands the parts of his ward worship.

Here we are to examin how we forward more cheerefully in principall duties, which are very entrances to all true godli

Duty of the I. Commandement.

I *Knowledge of God and hi revealed in his word, with knowledgement of the same,* wh is a principall part of the Im of God, whereof we may glo and without which wee are danger to perish, being una to goe one steppe towards kingdome of heaven: *Col.* 1. & 3.10. *Phil.* 1.9,10. *Jer.* 9.

Hos.4.6. Pro.6.22,23.

2 *Faith* [b] wherby we bele

[b] This over-

od, to be our God, and withall very part of his Word, ſo as ee feele the power of it in our earts: as of

1 Commandement, to obey them readily, as *Noah* and *Abraham*.

2 Judgements and threats, to terrifie us from ſin, as the *Ninivites*.

3 Promiſes to comfort us, nd incourage us to goe on more heerefully in godlineſſe, as *A-rahams* and all the fathers, who eceived good report thereby. Vithout this faith, it is impoſſi-le to pleaſe God: *Heb.* 11. 2, 6.

3 *Hope*,)looking for the per-rmance of every thing which od hath promiſed in their due me: *Rom.* 8. 24, 25.

4 *Confidence in Gods providence*) be able to caſt our burthen nly upon God, rejoycing in m, alwaies, that he is our God, a certaine aſſurance that he ill nourish us: full of Chriſti-n courage, as *David, Nehemiah*

I. *Cõmand.*

commeth the world, with all the difficulties in it. 1 Joh. 5. 4.

Rom. 14 23.

1 *Daniel:*

Daniel, *Psa.* 55.22. *Phil.* 4.4. *Psa.* 3.6. *Nehe.* 9.10. *Dan.* 10.

5 *Love of hi, Majesty because his goodnesse,*) loving servants al his commandements, ordinances and servants, with whatever he loveth, and that for the cause onely; longing to enjoy his presence, zealous to promote his honour, hating that which he hateth with a vehement indignation, as our Saviour, and *David*: *Psal.* 69.9, 17.

6 *Patience with cheerfulnesse in midst of all our* c *trials,*) even then when God seemeth to have forgotten us, or to frowne upon us; having our eye still at him, and how he disposeth al in wisdome and in love, for our comfort in the d end: thus waiting for the happy issue, saying with *Job*, *Though he kill me, I will trust in him, and reprove my wayes in his sight*; knowing assuredly, that he cannot forsake, faile, or forget us: *Rom* 8.28. *Genes.* 50. *Job.* 13.15. *Heb.* 13.5.

c In the day of trial stand fast, meditate *Davids* psal. chiefly 37, 77, 107, &c. fixing the eye at thy Captain Jesus Christ, and the glory he keepes for thee.

d Marke and thou shalt see it.

7 Ch

I. Cõmand.

7 *Child-like feare,*) living alwayes as in Gods presence, labouring to approve our hearts unto him, thus walking with him as *Enoch*, untill he tooke us hence; not fearing the face of men, but as the three children and *Nehemias*; *Psal.* 16.8. *Gen.* 5.24. *Nehem.* 6. 10, 11, 12, 13, 14. *Dan.* 4. 17, 18.

8 *Humility,*) becauſe of his excellency and our vileneſſe, his holineſſe and our ſinfulneſſe, chiefly of our corrupt nature, which would carry us to deſtruction, every moment, if God ſhould not reſtraine it: ſo giving all the glory of our perſeverance in grace; and of all our good things to him alone, as the free gifts of his rich mercy, acknowledging withall, that we are not worthy the leaſt of them, as *Iacob* and *Daniel*: mourning withall for the horrible ſins of our time, as juſt *Lot*, and the mourners in Ieruſalem before the captivity: *Ezec.* 9.4.

1 Pet. 5. 5
2 Cor. 4. 7.

Pſal. 132. 1.
Jam. 1. 17.
1 Cor. 2. 26, 30.
Dan 9. 3.
2 pet. 2. 7.

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I. Cõmand.

Abhorring contrarily all the breach of this Commandement, the mother sins of all these full abominations that are committed in the world:

Sins against the I. Commandement

1 *Atheisme,*) whereby m live as if there were God, or heaven, judgement, place of torment; as those fo that say in their hearts, Ther no God: *Psal.* 14. 1.

2 *Ignorance.*) or spiritu blindnesse, whereby multitu perish, living without Chr and without God in the wor ignorant of his justice and m cy for any saving Knowled and so goe hood-winked to h as the Gentiles; worse than Oxe that knoweth not his ow er: *Hos* 4. 6. *Ephes.* 2. 12. *Esa.*

3. *Infidelity,*) whereby greatest part neither regard word or workes of God, nor depend upon him, shewed dently by these signes:

1 Profanenesse of life.

2 Contempt of Gods wo

3 In

3 Impatience and fainting in trials: 2 *Kings*. 6.33, 7, 2.

4 Tempting God, by using unlawfull meanes, in stead of waiting his leasure.

5 Despaire of his mercy.

4 *Carnall confidence*,) trusting in vanity, even in any thing but God; whether.

{ 1 Wit and policy.
2 Power and strength.
3 Wealth.
4 Friend, favour, or any other meanes: for hereby we withdraw our hearts from God, bring a curse upon our selves, making these our gods: *Jerem.* 17.5.

5 *Coldnesse or luke-warmnesse in the love of God, his truth and service*, as the *Laodiceans*; or *decaying in our first love*, as the Church of *Ephesus*: *Apoc.* 3.15. 16. & 2.4,5.

6 *Loving or delighting in any thing above God, his word, and ordinances, or preferring them before God and his favour.*)

I. *Comand.*

a If God increase any of these, set not thy hart on them, but feare. Psa. 62.10.

I. Cõmand,

as
1 Parents, children, friends, as *Eli*,
2 Pleasure, as *Esau*,
3 Pompe and wealth the world, as the yo man comming to Chr *Mar.* 10. 11, 22
4 Our selves: wherei *Peter* perswaded our Savio *Mat.* 16. 22.

7 *Hatred of God*,) appea in malice against his word, servants for doing his C mandements: as in *Cain*, *A Rom.* 1. 30. *Exo.* 10. 5. *Dent.* 7.

8 *Wilfull disobedience to an Commandement*,) against light of our consciences, *Saul*: which is rebellion, as the sin of witchcraft: 1 2. 2, 23.

Apoc. 21. 8

9 *Timere ausse*, *fearing more than God*,) and here doing or forbearing good vill, for feare of men which is idolatry, making of m.

Rom. 2. 4, 5.

10 *Presumption upon his*

C

ie, to stume, because he is merci-
full,) as most Hypocrites doe,
though hee have said plainely,
hee will not be mercifull unto
such: *Deut.*29.20.21.

11 *Pride against God,*) set-
ting our selves against his word
dgements, or servants, with
n high hand, as *Pharaoh*; or
aking his praise to our selves,
s *Herod*: or not considering
ur owne weaknesse, as *Peter*:
*Numb.*15.30,31,32,33,34.&
6.3,4,30,31,32. 1 *Pet.*5.5.
*Deut.*8.17,18. *Luke*5.8. *Mat.*
6.33,35.

12 *Having other gods,*) whe-
her the Pope of Rome, as all
he Papists, who reverence his
Word and Ordinances above
Gods; or any of the Saints,
whom they invocate; or our
bellies, or Mammon: *Rom.*10.
4. *Phil.*3.19. *Mat.*6.24.

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II. Cõmend.

The II. Commandement

Thou shalt not make to thy selfe a graven Image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and forth generation of them that hate me: and shew mercy unto thousands in them that love me, and keepe my commandements.

WHich commaundeth Gods outward worship, or the manner of Gods worship, with al the parts and meanes thereof, that we worship him onely according to his will revealed in his word.

Here we are to examine how we walke on more conſcionably.

1 *In a more carefull uſe of all the ordinary meanes of holyneſſe*

nd parts of Gods service,) as fre-
uenting the Word preached,
which is a principall ordinary
neanes both to beget and in-
rease faith: reading or hearing
ome part of it read daily: [d] me-
itation, conference, the use of
ood bookes, company of the
odly, [e] practice of the duties
f piety, omitting no opportu-
ity nor part thereof privately,
or publikely: prayer duely
morning and evening at least,
in the most humble manner) as
he perpetuall morning and e-
ening Sacrifice under the Law:
Tim. 1.6. *Mat.* 25.26,27,29.
om. 10.14,17. 1 *Cor.* 1,2. *Exod.*
9.38,39. *Dan.* 6.10.

2. *Using the helpes ordained to*
inde and stirre up our selves here-
nto,)

s { 1 Holy resolutions and purposes of performance of things in our own power, as *Iacob*: *Psal.* 76.11.

2 *Fasting*, to humble our
elves, and make our prayers

II. Cõmand.

d Learne the way of thine meditation.

e Redeeme the time in watching thy opportunities, and pursuing them with earnestnesse, untill they be effected.

f Acquaint thy selfe well with this duty, thou that wouldest be acquainted with the Lord, Iam. 5. 20. Esa. 22. 12, 13. Ezr. 8. 21, 22. & 10. 6, 9.

II. I Comm.

more fervent, when God; cal
us thereunto by some judg
ment already upon us, or thre
ned, or for obtaining some espe
ciall blessings for our selves,
for the whole Church, or a
member thereof: *Acts* 13.
1 *Cor.* 7.5.

3 *Striving for the maintenan
of the Faith,*) that is, of Go
pure worship and truth, wit
out any mixture of mans inve
tions, or of any other corrupt
ons: *Iud.* 3. *Deut.* 22.9, 10, 1
1 *Tim.* 6.14.

*Abhorring all breaches of th
Commandement,*)

Sins against the II Commandement.

1 *Imagery of the true God, a
Christ, or of fained Gods, sai
or angels, of any religious use,*)
Crucifixes & the like: *Deu.* 2

2 *Every outward representation
devised by man, to be either part
Gods worship, or to teach some re
gious duty:*)for all such likene
ses are expresly condemned. *N
the likenesse of any thing that is
Heaven above, nor in the earth b
neath, &c.*

3 A

3 *All will-worship,*) that is, all not warranted by the Word of God though done in never so good an intent, as in *Nadab* and *Saul*: for *Christ* is the only teacher of his Church, and sole ordainer of the means of his own worship, *Col.* 2. 22, 23. *Numb.* 15. 39, 40. *Deut.* 12. 32. *Mat.* 7. 7, 8, 9. *Lev.* 10. 1. 1 *Sam.* 15. 15. *Mat.* 13. 10.

II. *Cõmand.*

4 *All Approbation of Idolatry.*

By { 1 Presence. 2 Speech. 3 Gesture. 4 Silence. 5 Keeping reliques, monuments, customes, or other remembrances thereof undefaced, which God being a jealous God cannot endure, *Jud.* 23. *Deu.* 12. 31. *Exod.* 20. 5.

1 Thes 5. 22. Rom. 1. 31, 2 Cor. 6. 14. 1 Kin. 16. 18. Deu. 7. 25, 26 & 12. 4, 29, 30. Isa. 30 22.

5 *All known, avoidable, and unnecessary occasion of insnaring our selves or others in superstition*) either by any of the former kinds of approbation therof, or by unnecessary trafficke or familiarity with Idolaters or false-wor-

Deu. 7. 2, 3, 4 5, 25, 26. & 12. 4, 29, 30. 1 Cor. 5. 10.

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shippers: or seeking helpe of, o favouring them: 2 Cor. 6. 10, 14 18. Ezec. 9. 2, 12, 14, & 10. 1, 11 6 *Adoring Saints or Angels,*) the Papiste doe: *Acts* 20. 25, 26 *Apoc.* 19. 10, 22, 6.

7 *Worshipping Satan, by seeki to effect strange matters by mean forbidden, or not warranted, seeking after them that use su meanes.*) For Satan ia very re dy, when any homage is don unto him by practising suc meanes; or seeking after them as *Saul* seeking the Witch, whe as he was forsaken of God: an to Sorcerers, as we see by dail experience.

Esa. 8. 19, 20. Apo. 22, 8. Deut. 18. 11.

8 *Hypocriticall worship,*) as in { 1 Outward ceremonies, bare shewes of Religion. 2 Forwardnesse in ima matters, omitting the mo weighty, as the Pharisees. 3 Halting betweene tw Religions.

9 Neglecting the service God, or any part or means ther of, *Jer.* 48. 10.

Mat. 23. 23. 29. 1 Kin. 18. 21.

The III. Commandement.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his Name in vaine.

ORdaining the reverent and fruitfull manner of performing Gods worship.

Here are we to view how we runne on more cherefully in these duties:

A *Reverent use of al the names of God, which are all those things, whereby he makes himselfe knowne unto us, as by names:*

1 Titles, as God, Lord, *Deut.* 28.58.
2 Attributes, as mercy, truth.
3 Ordinances, as Word, Sacraments, Ministery: *Acts* 9.15.
4 Creatures, as heaven, earth, sea, and all in them.
5 Judgements, } bodily.
6 Mercies, } spirituall.

Taking

III. Command.

Taking occasion [o] to consider of, and set forth Gods Glory shining in every of them, using them to the ends hee hath appointed.

2 *Swearing religiously,* that is by the Lord alone, & in matters of importance, onely [p] for his glory, our good, and the good of our neighbour, which cannot otherwise be ended: and all with great advice, lest we forswear, or at least, lest we take that glorious name in vaine, which we ought to tremble at, and so performing our oath faithfully: *Ier.* 4. 2. *Heb.* 6. 16. *Psal.* 15. 25.

3 *In a more fruitfull use of the word, Sacraments, & other meanes of our salvation,* that is, with feeling the power of sanctification by them, through mixing them with faith, *Luk.* 8. 15. *Heb.* 4.

4 *Praying with more* [q] *feeling fervency and faith, giving thanks also with more cheerefulnesse.*

5 *Sanctifying all Gods bene-*

[o] Herein we are all principally defective.

[p] Looke wel to these before thou take thy oath.

[q] Lift up thine heart hereunto. Eph. 6. 18. Col. 4. 2.

ordinances, and chastisements, with the workes of our calling, by the word & prayer,) that so we may have a more holy use thereof, 1 Tim 4.5.

1 *Making bold and wise profession of every part of Gods religion, gracing it by a holy conversation,*) as our Saviour and *Abraham*, who built Altars whersoever he came, even among the Infidels in obedience to God, as he commanded: *Rom.* 10.10. 1 *Pet.* 3.2, 14,15. *Mat.* 5.16. *Jer.* 10.11.

7 *Performing faithfully and constantly all our holy purposes*: *Psal.* 50.14. & 116.14. [r] *Deut.* 23.21. *Psal.* 26.11.

III. Cōmand.

Dan.6.10.

r Forget not these, for God will surely require them.

And contrarily mourning for, and abhorring all abuses of the glorious name of our God: as.

1 Careless *using any of his Names in our common talke*:

Sins against the III. Cōmandement] Deut.28.58. Hos.4.2.33. Ier.23.10.

2 *Swearing lightly, or profanely, for which the Land mourneth,*) and much more for forswearing: as *Zedechia*: 2 *Chro.* 36.13.

3 *Blaspheming,*) by speaking basely

III. Cõmand.

ly, or contumeliously of any of his names to his dishonour: *Lev.* 24.11,14,16.

4 *Cursing*) for God hath given us tongues to blesse with, and said, Blesse, and curse not: *Jam.* 3.9,10. *Rom.* 12.14.

a These three next Generall sins make the whole land to tremble.

5 a *Abusing Gods Religion,*) as his Word, Sacraments, or other ordinances (wherby he most familiarly shewes himselfe and all his goodnesse to us, and would have us to make profession of him:) which is done not only by neglecting of any of them, but

Heb. 12.3.

1 *Using them unprofitably*) without Repentance, reformation of life, and an increase in holinesse: 2 *Thes.* 2.10,11,12. *Psal.* 50.16,17.

2 *Making a profession, yet living prophanely, which makes Gods enemies to blaspheme,*) 2 *Sam.* 12.14.

3 *Using them unreverently, or scornefully, Acts* 2.13.

4 *Dissembling any part of the truth, where wee ought to*

pro-

profesſe it:) as *Peter* amongſt the *Galathians*, wherby many were drawne into the like diſſimulation: *Gal.*1.12,13. *Rom.*10.10. *Dan.*12.17,18.

5 *Unreaſonable or ceaſie profeſſion*: *Phil.*1.15,16. *Pro.*23.

6 *Lightly paſſing over GODS iudgements*:) as the *Ægyptians*, who were thereby prepared for utter deſtruction.

7 *Receiving his benefits unthankefully, or requiring them unkindly*:) as *Saul* the kingdome, & the husbandmen the Vineyard; 1 *Sam.*15.17,18,19. 2 *Sam.*12.7,8,9,10. *Eſa.*5,1,2,3 *&c. Mat.*21.33. to 43.

whether
- Publike, as
  1 Goſpell.
  2 Prince.
  3 Peace. (ces.
  4 [a]Deliverances.
  5 Proſperity.
- Private, in
  1 Soule.
  2 Body.
  3 Goods.
  4 Friends.
  5 Name.
  6 Labours.

Abuſe

[a] The generall forgetting of our miraculous deliverance increaſeth our ſin to the uttermoſt, eſpecially from the intended invaſion, the long threatned Day the Gun-powder plot. Our ſeverall diſcontentments, for the things we want, make us ordinarily to forget what we have. The very Goſpel, with our proſperity ſo admirably continued, may cauſe us all to break out into old *Iacobs* ſpeech, *I have enough, Ioſeph is yet alive.* What would not our Fathers have forgone for the Goſpell alone?

III. Cõmand.

Abuse of our Christian liber though in things of their ow nature indifferent, *Rom.* 14. 1 *1 Cor.* 8. 9.

By
1 Grieving the godly, Ro 14. 15, 20.
2 Causing the weake Ch stian to stagger, *1 Cor.* 8. 10, 11, 12, 13. *Rom.* 14. 20, 22, 23.
3 Nuzling the ignorant superstition, *1 Cor.* 8. 10, 11, 12, 13.
4 Hardening the Idolat *1 Cor.* 8. 7.
5 Giving occasion to t wicked to blaspheme, R 2. 24.

Deut. 23. 24.

9 *Breach of our vowes and C venants with God.*) as that Baptisme, and ever since in our deliverances, and at our ceiving the Sacrament: *Eccles.* 3, 4, 5.

TH

The IV. Commandement.

IV. Comand.

Remember thou the Sabbath day to keepe it holy: six dayes shalt thou labour, and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy maide, nor thy beast, nor the stranger that is within thy gates: for in six dayes the Lord made the heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hollowed it.

THis Commandement injoyneth us to observe the time of Gods solemne worship. Here we are to consider well, how we grow in conscionable practice of all the Duties of the Sabbath.

1 *Before the Assemblies:*

REmembring the Sabbath, before

IV. Cõmand.

fore it come,) that we may dis patch all our owne workes i the six dayes, to attend bette the right sanctification there according to the caveat, *Re member*: so to consecrate it as glorious day unto the Lord, t honor him, not doing our own wayes, nor seeking our own wil, nor speaking a vaine word *Esa.* 56.4,5,6,7. *Esa.*58.13,14

2 *Preparing our selves therein to.*) either the day before, or fing early in the morning, so fa as we are well able; and that b examining our hearts & conver sations, especially for the week before, both by the Law an Gospell, as leasure permits; an so reconciling our selves t God, renewing our holy pu poses of walking more conso onably, after we have cleanse our hearts and hands by repen tance: *Gen.*25.2,3,4,5. *Eccl.* 17. *Exo.*19.14,15,22. *Lev.*10. &22 3.1 *Cor.* 11.28,31. *Ma* 5.23,24. *Psal.*16.6. *Ezra.*7.10 *Esa.*56. & 58.

a As thou desirest the blessing of the Sabbath so resolve by a constant purpose ever to performe this worke of Preparation according to these places, and try whether the Lord will not perform his promise abundantly.

3 *Ma*

IV. Cōmand.

3 *Making fervent prayer*,) for
1 Forgiveneſſe of our particular ſinnes.
2 Increaſe of thoſe graces, which we moſt ſtand in need of.
3 That the Preacher may be fitted ſo to ſpeake, and we to heare, as may be moſt to Gods Glory, and our ſalvation.

2 *At the Aſſemblies.*

BEeing *preſent with the firſt at all publike aſſemblies of the Church, with cheerefulneſſe and reverance, as before the Lord of the whole earth*,) both to declare our love and thankfulneſſe, and for the good enſample of others; afraid of the leaſt unſeemely geſture, or being overtaken by ſleepe, drowzineſſe, or any wandring thought.

2 *Ioyning with the congregation in every publike action, according unto due and holy order, chiefly in our hearts*;) as being one body of Chriſt, of one heart, and one ſoule: 1 *Cor.* 12.12. *Act.* 2.46 & 4.32.

Ezr. 48.10. Pſa. 1.10, 3. 40.8. & 91.16. Deut. 33.3. Eſa. 2.3, 49, 23. Acts 20.9, 10

IV. Comand.

3 *In hearing, applying e*
speech as spoken of the Lord to
particularly,) and laboring to
righuly affected with it: Thus;
1 Humbling for reproofes a
threats against sin, whet
our owne or others, as me
bers of the same body, o
danger thereof: *Acts* 2.
2 *Chron.* 37.27.
2 Rejoycing in all the pro
fes.
3 Thankfull for the mercie
4 Desirous of the graces.
5 Resolute to walke in ev
good way, to depart from
evill: *Psal.* 27,8. *Exod.* 24.3.
This is the best art of me
ry: for those things which
soundly affect, as exceed
joyes, griefe, hatred or des
doe leave the deepest impre
on in us, and so sticke long
in memory.
4 *Waiting for the blessing to*
put on us by the Minister, n
departing, before it be pronoun
Numb. 6.23,27. *Ezek.* 6.10.

Vse this, thou that complainest of thy weak memory. psal. 27.6. & 40.8. Rev. 8.29

3 *After the Assemblies.*

Meditating on the whole Sermon in order: as 1. Text. 2. Occasion, meaning division. 3. Doctrines severally, by marking the Text, and how they were gathered out of it. 4. Proofes or reasons of the severall doctrines. 5. Vses. 6. Applying it better to our selves, [b] trying what worke every hath in us.

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[b] Be not negligent herein.

2 *Conferring of the same in the same order with our families or others.*

This benefit whereof is most evident by experience, both herein, and in every trade and science; for those who conferre most, are ever most expert; besides, that hereby the godly do kindle Zeale in one another; and contrarily without it, we are made drowzy and unprofitable hearers, letting Satan steale away the seed out of our hearts; so giving him advantage to accuse us before the Lord for dispising his holy

Mal. 3. 16. Luke 24. 41. Mar. 4. 15. 35

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holy Word, or at leaſt, taki
his Name in vaine. *Mat.* 15.

3 *Private Catechizing our f*
milies, teaching and examin
them in the Principles a
Grounds of Religion.)

Rom.i.20

4 *Meditation upon the Creatur*
1 Generally, to behold [a] the Lord in every one of them that is, his
- 1 Wiſdom
- 2 Power.
- 3 Goodneſ
- 4 Providen
- 5 Juſtice.

2 Specially, by conſideri
theſe things more fully in th
ſeverall ends and uſes, or as t
Scriptures apply them.

[a] Lord open our eyes, that we may give thee glory.

Acts 8.28.& 17 11.

5 *Private reading of* { *Scripture*, *Holy book*

6 *Singing Pſalmes: Iam* 5.13.

7 *Exerciſing then principally* i
workes of mercy,)viſiting othe
by
- 1 Inſtructing.
- 2 Exhorting.
- 3 Admoniſhing.
- 4 Reproving.
- 5 Comforting.
- 6 Collecting.
- 7 Relieving.

Rom. 15.14 1 Theſ.5.11, 14.

1 Cor. 16.1,2

Avoi

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Avoiding as warily all the breaches of the Sabbath; as

Sins against the IV. Cõmandement.

1 DOing any worke more than holy & necessary, (whether taking journies, (as to Faires, wakes, or whatsoever) for pleasure or profit: Esa. 58. 13, 14.

2 All vaine delights and sports, hindering godlinesse, immoderate feeding, or whatsoever may make us heavy or unfit for the service of God: Rom. 12. 21. Deut. 28 47.

3 That ordinary good fellowship tripling, vaine talke void of edu-cation, and much more all open pro-faneness: Eph 4.29. Col. 4.6.

4 Neglect of any of the former duties of the Sabbath.

THE

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THE II. TABLE

Commanding Duties of L to our Neighbour.

The V. Commandemer

Honour thy Father and thy M ther, that thy dayes may be l in the Land which the Lord God giveth thee.

WHerein the Lord t order for prese the honour and dignity wh hee hath bestowed upon ea one, especially upon every S periour.

Here are we to examine how w performe these duties;

1 *Towards Superiours.*

Rom. 13.17
Pet.3. 13,14

1 HOnour } *belonging*
2 *Obedience*, } *them.*
3 *Thankefull requiring,*

least in these three:

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1 Acknowledgement.
2 Hearty affection.
3 Prayer: 1 Tim. 2. 1, 2.

2 Towards equals.

Reverent estimation,) as of brethren or sisters, preferring them before our selves. 1 Sam 10 26 2 Sam. 11, 17 Rom. 12. 10.

3 Towards our selves.

Maintenance of our reputation, according to our places, walking uprightly in every duty to grace our profession.) For our honour standeth in our walking religiously towards God, righteously towards men, soberly and discreetly in regard of our selves, and so without reproofe. Phil. 4. 8.

4 Towards all inferiours.

Shining before them in a holy conversation, with all gravity, according to our place) as our Saviour and Paul: Mat. 11. 29. Phil. 3. 17.

2 Yeelding to them in good things, as Naaman: 2 Kings 5. 13, 14.

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3 *Afraid to despise the basest them:* as Job 31.31.

1 *Magistrates speciall duties.*

1 PRomoting the Religion God, *and all true Godlin with all their power, defacing contrary, and discountenan all ungodlinesse,* as* David, Je saphat, Hezekiah, Josiah, Ne miah: Exr.7.2,3. to 27. 2 C 15.12,13. Nhe.3.17. & 22.

2 *Procuring each way the of the people committed to th as tender nursing Fathers, rep sing the wicked: being careful all holy meanes bended for th ving of every soule, and all bu rances thereof removed.*

being { 1 Men of courage. 2 Fearing God. 3 Dealing truely. 4 Hating covetousnesse 5 No accepter of pers

2 *Duties of them that are u authority.*

1 ACknowledgement of authority from God, an

* Behold your heavenly patterns, that your selves may become such samples to all posterity, & let all Gods servants say, Amen. Esa.49.23. Ezr. 34.1. Rom.13.4. Deut.16. 10, 20. Exod.18.21. Deut.1.17.

ver all benefits which wee enjoy
hereby, (though the person should be
icked:) as David of Saul; yea an
nfidel, as our Saviour of Cæsar.

2 Paying and performing cheer-
fully unto them all subsidies, ser-
ices and due impositions: Mat. 22.
1. Rom. 13.6,7.

Duties of all them that excell in
any gifts, outward or inward.

THat our hearts be not puf-
fed up thereby, as is ordinary
n each estate, but that we acknow-
dge them to be from God, and so
e more humbled by them, as ha-
ing more to bee accountable for,
iving God all the glory, as Ja-
ob: Deut. 17.20. Luke 12.48.
om. 22.9.

2 That we imploy them all care-
lly, as the talents committed to
s to that end, as may bee most to
ods glory, and the benefit of his
ople, as Job, and the Primitive
hurch did: Mat. 25. 26,27.
ob 29.12,13,31. Acts 2.44,45
4.32.

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a Ezy thy heart, and feare.

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Heb. 5.4

a Pauls ensample at Ephesus for three yeeres together, is the golden picture of a faithfull Minister and will be required of every one according to their ability 1 Pet. 5.3. 1 Tim. 14. 2 Tim. 3.10. 1 Cor 9. 19, 20, 21, 22. Heb. 13. 17. Ioh. 10. 4, 27.

4 *Ministers duty.*

1 *Waiting for a lawfull calling, labouring to be furnished with all gifts for the happy discharge of their function.*

2 a *Applying* their gifts as may be most to Gods honour and the good of their people watched over every one faithfully, by teaching, admonishing, exhorting publikely and privately, day and night, 2 Tim. 4.1, 2. *Acts* 20.18; 19, 21. to the end; chiefly 31.

Labouring to goe before them in all holy example,) in conversation and suffering, both in themselves and family, afraid of giving the least offence: but framing themselves to all, to become all to all; (*viz.* in all things in their owne power) to win more easily to win all.

5 *Peoples Duties towards their Pastor.*

1 *Submission,*) to be taught and guided by him, knowing his voice; imitating, as Christs steps his holy doctrine and conversation.

2 *Giv*

2 *Giving him double honour*, not onely by having him in singular love for his works sake, but also by ministring such maintenance unto him, as is convenient both for his person and calling.

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1 Tim. 5. 17 8 Gal. 4. 14. 15. & 6. 6.

3 Not following strangers, either false Prophets, or bringing false doctrine: *John.* 10. 5.

1 Cor. 9. 6. 7, 8.

6 Husbands duties.

Wise government,) as the head, & as Christ over the Church; honouring the wife as the weaker vessell, especially in covering and bearing with her infirmities, as *Abraham*; carefully to please her in whatsoever may be to her edification & salvation, maintaining her authority and honour amongst her servants, children & all others.

Rom. 15. 2. 1 Cor. 7. 33. & 10. 33.

2 *Tender love*,) as in Christ towards his Church: *Ephes.* 5. 25. *Pro.* 5. 25, 18, 19.

1 Pet. 1. 7.

3 *Good husbandry*,) in proving wisely all necessaries for the whole house, and dispensing them aright, 1 *Tim.* 5. 8.

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7 *Wives speciall duties.*

1 *Subjection to her husband*

Sto her head, & as the Chu
to Christ, afraid to offend
dishonor him, *Eph.*5.33. *an*
22.24. *Gen.*3.16.

2 *Loyalty or faithfull love*
desirous to give all holy c
tentment to her husband, *P*
5.19. 1 *Cor.*7.3,4.

3 *Helpe for this and the b*
life,) *Gen.*2.18.

8 *Parents duties.*

1 E *Ducation of their childr*
1. In the feare of God.
some honest trade paineful
*Eph.*6.4.

1 Tim.5.3.
2 Reg. 10.1.
2 Cor.12.14.

2 *Provision for Children*
the time present and to come,)
they are worse then Infid
and so taking care by Will
leave their houses in order,
specting the first borne so
unlesse there be just cause to
contrary, *Deut.*21.15,16,1
3 *Moderate correction.*)

Eph.6.4.

By { 1 Word, *Prov.*13.24.
{ 2 Rod, admonishing c

Wi

withall out of Gods word without bitternesse, *Prov.* 22. 15. & 23.13. & 29.15.

9 *Childrens duties.*

1 REverent and loving obedience:) *Eph.* 6 1. *Ps.* 127.4,5.

2 Thankefull requiting:

by { 1 *Being a crowne to their parents, by their good behaviour, so comforting them.* Prov. 17.7.
2 *Aiding & relieving them, as Joseph, Gen.* 45.10, 11.
3 *Being carefull for their honour in life and death: Gen.* 25. 9. & 50.2,3,6,10.

10 *Masters duties.*

1 DEaling equally and mildely with their servants,) as having themselves a Master in heaven, as *Job: Eph.* 6.9. *Job* 31.13.

2 *Carefull provision: First, for their soules, and secondly for their bodies, using to pray with their families daily: Psa.* 127.1,2. 1 *Tim.* 4.4,5. *Jer.* 10.25.

3 *Paying their wages duely with the better.*) *Jam.* 5.4. *Levit.* 19.13. *Jer.* 22.13.

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11 *Servants duties.*

1 Faithfulnesse for their Masters profit, with all wisedom to doe all things for the best, with all cheerefulnesse, as Jacob, Eleazar, Joseph, Tit. 2. 10.

2 *Subjection*:) and this

{ 1 *In service*, Col. 3. 22.
{ 2 *Abiding correction*,)as the Angell bids Hagar, Gen. 16, 8, 9. 1 Pet. 2. 19, 20.

12 *Schoole-masters duties.*

1 Practising painfully and constantly most profitable a courses,) for the speedier furnishing the Schollers with the best learning and manners, to the greatest good

of the { 1 Schollers. 2 Church. 3 Countrey.

2 *Drawing them on by love and honest emulation, with due praise and reward, using moderate correction, and abhorring* b *cruelty*: Eph. 6. 4. Col. 3. 21. Pro. 12. 10.

3 c *Indevouring especially* to

a Be not ashamed to inquire of all, and follow the best using any approved helpe that God shall offer. Rom. 12. 7. 1 Cor. 12. 31. & 14. 12.

b Correct not in anger but prevent by wisdome, thorow constancy of observing orders chiefly, and wise fore-sight.

c Maintaine hereby thy authority, or thou endangerest all.

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be a patterne to them of all vertue constantly (as being alwayes in their eyes) and chiefly of faithfulnesse in their calling, with holy gravity and authority, avoyding overmuch familiarity:) so to procure more true reverence to themselves, and blessing to their Schollers: Psalm. 101. 2. 1 Tim. 4. 1, 2.

3 Schollers duties.

1. *STriffe to excell their fellowes,*
   - in { 1 Learning.
   - in { 2 Manners.
   - in { 3 Obedience.
   - in { 4 Love to their Master: *1 Cor. 12. 31. & 14. 12. Phil. 4. 6, 9.*

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The VI. Commandment

Thou shalt not kill.)
Commanding by all {Bo
means to preserve life of {So

Here we are to examine, how
endeavour to performe all th
duties with more conscience.

WHich may preserve
make this present l
more comfortable,

1 *Procuring and using all he*
thereunto, as wholesome diet
cloathing:) 1 *Tim.* 5.23.

a Learne wel this lesson, if thou wilt find Heaven upon earth,

2 *Holy mirth, or joycing in*
our labours, and at all times in
Lord,) *Pro.* 14.30. & 15.13
& 17.22. And this, by kee
alway a good conscience, e
cially in our particular calli
which is a continuall feast:
the joy of the Lord is
strength, causing good he
and a principall part of
portion in this life, and of

beginning of the Kingdome of Heaven: 2 *Cor.* 1. 12. *Nehe.* 8. 10 *Pro.* 17. 22. *Eccl.* 3. 12, 13. & 5. 17, 18, 19. *Rom.* 14. 17.

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3 *Seeking all holy meanes of refuge against all violence and danger,* (as our Saviour) especially flying to the Christian Magistrate, as to Gods Lievtenant.

Rom. 13 14. Pro. 22. 3. Acts 25. 11.

4 *Helpe of the Physician and Surgeon.*) *Mat.* 9. 12.

5 *Exercise.*)

6 *Avoyding as warily all things hurtfull and perillous,*)

as { 1 *All contagious diseases:*) *Pro.* 22. 3. 2 *All* b *evill purposes against our selves, or naughty wishes upon discontentment,*) and thereinflying all provocations, furtherances, and occasions thereof, especially solitarinesse, or reasoning with the temptation, or any way harkening thereunto: getting our selves seriously to our calling, or such part of it, wherein wee can take most delight: to honest company, medita-

b Observe this well, thou that art any way afflicted in mind.

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ditation of Gods mercies & speciall favours: reading, praying, singing Psalmes, or the like good exercise, to turne our thoughts another way: 1 Pet. 5. 8,9. Jam. 4.7. Gen. 3. 2,3,4,6,

After we have sought the Lord and tryed these meanes, if they doe not prevaile, we are to adjoyne the advice of some faithfull Physician: lest the distemper arise from the body, without the cure whereof, the mind cannot be perfectly relieved. And further also, if need shal require, to seeke the counsell of some godly experienced spiritual Physician, to whom we may fully disclose our trouble: for griefe disclosed, is halfe cured.

3 *Rash adventures,*) *without warrantable calling*: Mat. 4.6,

4 *Worldly griefe,*) which dryeth up the bones, and causeth death, Pro. 17.12. 2 Cor. 7.10.

5 *Anger and envy,*) which is the rotting of the bones: Pro. 14.30.

6 Su

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6 *Surfetting, intemperance, and excesse,*) which kil moe then the sword, being causes of innumerable diseases and griefes, *Pro.* 23.29,30.

7 *Provoking others, to the hurt of our selves,* as *Josiah* did the King of Ægypt: 2 *Chro.*20.23.

2 *Concerning the life and comfort of our neighbours.*

1 *Earnestly seeking peace with all men, so far as it is possible,* as *Abraham* and *David*: *Rom.* 12.18. 1 *Pet.*3 11.

And to this end, labouring to attaine to these vertues, which are most availeable to gaine love, even from our very enemies, and doe much adorne Christianity: as

1 *Courtesie without dissimulation*) as *Abraham* to the Hittites: *Gen.*23.7,12. 1 Pet.3.8.

2 *Meeknes,*) in suffering, forgiving and forgetting wrongs, leaving vengeance to God, *Rõ.* 12.19. *Ephes.*4.32.

3 *Labouring to overcome enemies*

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mies by kindnesse,) seeking occ
sions to gratifie them, at le
praying for them that they m
obtaine mercy, and have th
hearts changed, *Rom.* 12.20,

4 *Dealing justly with all,*) t
we may wear their reproach
a crowne, as *Job*, *Samuel*: J
29.14. 1 *Sam.* 12.

5 *Abounding in compassion*
good works, as our Saviour, M
14.14. & 15.32.

Iob 31.16, 20. Acts 9.36. Acts 10.38.

6 *Adventuring boldly, in*
Christian wisedome, for their
fence and deliverance, and
more for the Church of God,
our Country; as Abraham *for* L
David *for* Israel.

7 *Offering and seeking recon*
ation, where it may stand with
credit of the Gospell, & salvatio
the party & others, Mat. 5.23,

2 *Avoiding as carefully all o*
casions of the contrary, as

1 *In heart.*

a Be sober and watch. Eph. 4.27.

1 VNadvised anger,) wher
we first give place to
d

devill to enter into our hearts: *Mat.*5.12.

2 *Malice or hatred*, which is murther before God, especially [b] *Crimes* hatred; for the good things we see in men, wherein they go before us, & so reprove us: or for telling our faults, although we pretend other causes of our hatred. This is the ordinary sin of the world, *Mat.*10 22. *Ihn* 15. 19.

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[b] Examine thy conscience well herein, thou that hatest any lover of the Gospel. 1 Ioh.3.12. Psa.38.20.

2 *In words.*

1 BRawling and rayling, or Shewy, 2 *Sam.*16.7,8. 1 *Cor.* 5 11. & 6.10.

1 Cor.6.11. & 6.10.

2 *Crying out against others, or rayling uncharitably,*) *Eph.*4.31.

3 *Threatning or scoffing at them*: *Esa.*58.9. *Gen.*21.9. & 37.17.

3 *In deeds.*

1 FIghting, blowes, maimes, danger: *Lev.*24.19,20.

a Cruelty. { 1 *Punishing unmercifully*:) *Deut.*25.3. 2 *Oppressing the poore,*) to make them wea-

ry

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ry of their lives: *Je* 22.17.

3 *Denying helpe or re* liefe) as the Priest Levite: *Lu.* 10.13,

4 *Betraying others,* Judas.

Gen.4.8. 3 *Shedding of innocent blood* which defileth the land, and cr eth for vengeance: *Num.* 35.3

By 1 Any weapon, as *Joab* sle *Abbier*: 2 *Sam.* 3 27.

2 Poyson, inchantment, de stroying the conception or any secret practice.

3 Consent, as *Saul* to *St phens* death: *Acts* 22.20.

Num.31.31. 1 King 3,31 4 Saving the wilfull mu therer.

2 *Concerning our selves, or spi tuall life, we are to examine bo we increase in care,*

1 FOr the saving of our own foules; by

1 *Walking more warily in th narrow way of life:*) *Pro.* 16.17

2 *Avoyding all those thi* wh

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hich tend to the destroying of our ules,) And that so much more refully, as the soule is more xcellent than the body; eter- all life than this, and eternall eath more fearefull: as

To live in any known sinne:)

Mat.16. 26.

For the wages of the least is eath eternall, and will certain- destroy the soule, if it be li- ed in with delight: *Eze.* 18. *Jam.*2.10. *Mat.*5.19.1 *Joh.* 8.

Rom.6.23. Gal.3. 10. Ps 54.16.21: Pro.11,16.

To neglect any meanes ordai- d to salvation, as hearing the ord preached ordinarily, rea- ng, Sacraments, prayer, &c. hereby men become dead, ha- ng a name to live, or at least se their joy or feeling: *Heb.* 3.*Num.*9.15,16,17,18.*Apoc.* 1.*Ps.*51.10,11,12.

Concerning the salvation of others.

Taking every a *occasion which the Lord offereth, procuring or furthering the salvi-*

a Take the opportunity presently, when God offereth it.

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salvation of others: and so p
fing all, in that which is go
edifie;) because he that winn
soules, is wise, and shall shine
the brightnesse of the firmam
for evermore: but hee that
thereth not with Christ, sca
reth; and to him that know
to doe well, and doth it not,
him it is sin, 1 Cor. 10. 30. Pro
30. Dan. 12. 3. Jam. 4. 17. L
11. 13.

2 *Being afraid of hinderin*
salvation of any one, & much
of being any cause of their da
tion or fall,

1 Cor. 8. 11.

By { 1 *Giving offence through*
scandalous lives, or
ensample, or by the
of our Christian liber
Mat 18. 6. *Rom.* 14.
1 Cor. 10. 28.
2 *Provoking others any*
to sin, as *Josephs* breth
and *David* in the m
ther of *Uriah.*
3 *Incouraging or pr*
others in their sin, as

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false Prophets, crying peace, *Hab.*2.18.

4 *Consenting any way to the sin of others,*) as the Benjamites, and the company of *Corah*, *Rom.*1.31.

5 *Not testifying our distike, so far as we may conueniently, and hindering,*) *Ezek.*33.7. &c.

6 *Not punishing according to our authority,*) but rather winking at faults, or using too much lenity, as *Ely*, *Numb.*25.4. 1 *King.*20.42. 1 *Sam.*2.

3 *Mourning for the feareful murthers of innumerable soules, by all sorts to whom they are committed,*) but especially by all kinde of unconscionable Ministers, making a prey of the Church;

1 Idoll Ministers, or blinde guides, *Hosea* 4.6. *Mat.* 15.14.

2 Negligent or careleſſe Paſtors, *Esa.*56.18. *Zach.* 11.16,18. 3 Cor-

a Awake thou that delightest in sleeping: *Abels* blood cries for vengeance from the earth. Where will you hide you when Christ comes to take you an account of every soule? Exod.20.10. Eph.6.4,9.

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3 Corrupt teachers, as
Pharisees: *Mar.* 7.
2 *Tim.*2.16,18.

4 Flatterers, as the fa
Prophets, crying peac
peace.

5 *Stirring up all to whom*
thers are committed, to bee
conscionable for the salvation
their soules,) 1 By admonishin
2 Exhorting, 3 Reproving, 4
structing, by Catechizing
procuring other meanes, 5 G
ving good ensample, 6 Co
pelling to outward obedie
and submission to the meanes,
Abraham, Josuah, Hester, N
hemiah, Cornelius: *Gen.*18.1
*Jos.*24.15. *Nehem.*1.15. *to*
& 8.1,8. *Esth.*4.15. *Acts* 10.
24,33.

THE

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The VII. Commandment.

Thou shalt not commit adultery.)

WHerein the Lord commands his people to be chaste and an holy People.

Here we are to examine, 1. *how we increase in,*

Chastity) possessing our vessels in holines and honour, both in the single and marryed state, by using carefully these helps and preservatives: 1 *Thes.* 4.5.

1 *Modesty,*) observing Christian comelinesse to expresse the holinesse of our hearts: *Job.* 51. and that (1) in all our words, *Gen.* 41. *Psa.* 51.1. (2) behaviour, *Gen.* 24 46.

2 *Temperance,*) in the sober use of our diet, sleepe and pleasures; to use them onely so far forth

Pro. 23.29. 33. 1 Cor. 7.30, 31. Gal. 5.13.

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forth, as they be not provo
tions to the flesh, nor hin
trances to holinesse: otherwi
to abate them: 1 Cor. 9. 27.

3 *Painefulnesse in our spec
calling,*) with instant pray
giving thanks for that grace
have attained to.

1 Cor. 7. 17. 24. Psal. 91. 11, 12.

4 *In the single estate, taking
benefit of holy Marriage,* w
other meanes availe not: 1 C
7. 2, 9.

Observing therein;

1 Equality, for
- 1 Religion: 2 C
- 6. 14. 1 Cor. 7.
- 2 Age,
- 3 Parentage
- condition.

Gen. 2. 18. 20 & 6. 2.

2 Right ends, for
- 1 Avoiding all
- continency.
- 2 Mutuall he
- comfort, chi
- to attaine e
- nall life.
- 3 The increase
- the Church
- the yonger s

1 Cor. 7. 2. Gen. 2. 18, 20 Gen. 1. 28. Mat. 2. 15.

3 That there be no such

Malac. 2. 15.

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esse of blood, as Gods Law condemnes, Lev. 18.

4 Consent (1) of Parentes Deu. 7.3. 1 Cor. 7.38. (2) of parties themselves: Gen 24.57.

2 *Abhorring.*

NOt onely those monstrous kindes of uncleanenesse, which ought not to bee named amongst Christians, as fornication, adultery, incest, rape, Sodomy, and the like; which the very light of nature condemns; but even,

1 *All wantonnesse alonely, or* (in thoughts:) Rom. 13.13. Ephes. 5.3,4.

2 *Nocturnall pollutions, coming of excesse:*) Deut. 23.19.

3 *Voluptuous abuse of the* (marriage bed,) otherwise then for some of the right ends of marriage before mentioned. Or not observing duely,

1 The naturall time of separation.

2 Of solemne humiliation, when

Ephes. 5.3. Deut. 22.21.

Lev. 18.19. Ezek. 8. 6.

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when the Bride & Bride-groo
are to leave their marri
chamber: 1 *Cor.* 7.5 *Joel* 2.1

3 *Shunning warily all cau
and occasions of uncleanneſſe,*

Iob. 31. 1.

1 *Within us, all wan
thoughts and luſts,*
which are the adulteries of
hearts: *Mat.* 5 28. & 15.19.

Wee pray that God would not leade us into tentation: therefore we may not caſt our ſelves into it by any of thoſe occaſions.

2 *Without us, all provocations*

1 *Surfeiting and drunken*
immoderate eating
drinking, or of
things as ſtirre up
and at unſeaſonable tim
Proverbs 23.32,33. *Lu*
16.49.

2 *Idleneſſe and ſluggiſhne*
as in Sodom, *David.*

3 *Pride*) appearing in
haire, apparell, or be
viour: as in the wo
of *Judah* before the
tivity: *Eſa.* 3. to the
Ezek. 16.49. *Jerem.* 4
Ezek. 23.40.

4 *Soci*

4 *Society with lascivious persons,*) which are infectious: *Gen.*39.10. *Pro.*5.8.

5 *Lewd books or ballads,*) fitter to be burnt: as *Act.*19.19.

6 *Filthy talke, or foolish jesting* bewraying an unclean heart, and corrupting others, *Mat.* 12.35.36. 1 *Cor.*15.33. *Pro.* 7.11,12,13,14,15. *Ephes.* 5.3,4,5,11.

7 *Wanton looks,*) from eyes full of adultery, as in *Potiphars* wife, *David*, 2 *Pet.*2.14.

8 *Wanton pictures, playing, dancing, or* [a] *dalliance,*) of the very beholding wherof, every ones conscience will tell him the danger, when it is truely awaked, at least, for breeding wanton thoughts, and lusts, condemned by our Saviour, *Mat.*5.27.

9 *Wearing of apparell contrary to our sex,*) as man to weare the womans apparell, or the woman the mans, *Deut.*21.5.

10 *Unlawfull divorce or separation:*

[a] Though these seeme but sparkes which cannot hurt, yet they will kindle a fire which will burne down to hell, unlesse they be quenched in time, or altogether prevented, which is the surest.

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tion, *Mat.*5.33. & 19.9.

11. *Private company of man woman together,*) though othe wise both honeſt, and intendi no evill, *Prov.*6.27,28,29.

Prov.1.8. & 7.1,25. 1 Theſ.5.22

4 *Increaſing in a holy jeal over our ſelves,*) ſo runn away from each occaſion, & leaſt appearance: For feare of

Iob 31.4.

1 The Lord, who ſeeth hearts, and will accept according to our feare.

2 Satan who will accuſe, *A* 12.10,

Ier.23.14. 2 Sam.12.14 Gen.3,4,30.

3 The wicked, who will hardened, or blaſpheme, both.

4 The godly, who are rep ched by the fal of any prof ſing, will be alſo grieve 1 *Cor.*5.2.

Ier.2.19.

5 Our ſelves, becauſe our c ſcience wil be wounded, witneſſe againſt us. And for the corruption of heart, which is like to tin or gunpowder, if a ſpa fall thereinto.

T

The VIII. Commandment

VIII. *Comand.*

Thou shalt not steale.)

ENjoyning the preservation and increase of our owne goods, or outward estate, and also of our neighbours.

Here we are to examine,

HOw we labour to maintaine our estate holily and honestly, according to our place and calling, walking in all these duties more carefully.

1 *Painefulnesse in our particular calling,*) as *Jacob* in *Labans* service; *Paul* both in his Ministery, and to get his living, using double paines, early or late, to recompence the time spent in the service of God, as in gathering Manna before the Sabbath, that they might rest that day: Gen. 31.6,40 labouring to live of our owne, and dwelling in our calling with God, we shall be fed

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assuredly, *Eph.*4.28. *Act.*20.3[illegible] 2 *Thes.*3.8,9,12. *Psalm.*37.[illegible] *Exod.*16.22,23.

2 *Theft,*) putting all thing[illegible] to the best, looking wear[illegible] that nothing bee lost: as o[illegible] Saviour, who gave charge f[illegible] saving the crummes, thou[illegible] hee was able by his Word [illegible] provide what he would, *Jo[illegible]* 6.12.

3 *Contentation,*) with that[illegible] state wherein the Lord sets [illegible] being assured that he seeth th[illegible] estate to be best for us, livi[illegible] within our compasse, [a] depe[illegible] ding onely upon his Prov[illegible] dence, without distrust[illegible] care, and much more wi[illegible] out [b] repining our murmuri[illegible] as the Israelites in the wild[illegible] nesse; being certainely pers[illegible] ded that hee will not faile [illegible] of that which shall be best [illegible] us, in his due time: so using t[illegible] world, as though wee used [illegible] not; 1 *Tim.*6.8. 1 *Thes.*4.1[illegible] 12. *Heb.*13.5,6, 1 *Cor.*7.31.

a Hold fast in time of triall, and wait,

b Stand in awe, tremble and sin not.

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4 *Peaceableneſſe,*) avoiding law and contention, uſing all honeſt meanes to get and hold our owne with peace, if it be poſſible; remembring that the meeke ſhall inherit the earth, putting up ſome wrongs: as *Abraham* to *Lot*.

Mat. 5.5. 1 Cor. 6.7.

5 *Dealing uprightly,*) being ſincere both in word and deed, ſuch as in whom is no guile, as *Nathaniel*.

We are to examine, whether we endeavour to imploy our goods aright, according to Gods Will.

TO *the promoting and maintenance of Gods true religion and ſervice,*) as at the building of the Tabernacle and Temple; every one brought their gifts of the beſt things; and in all the Sacrifices, the women miniſtring to Chriſt, and the Primitive Church: *Acts* 2. 44. & 4. 32.

Exod. 35.22. 29. & 36.5,6 1 Cor. 29.7,9 Gen. 4.4.

Eſay 23. 18.

For this is the honour due to

VIII. *Cõmand.*

God of all, and the chiefe e
of our riches: otherwiſe, Id
laters ſhall condemne us, w
have been ever devout here
as the *Iſraelites* at the m
of the golden Calfe, and Pap
at this day, *Prov.* 3.9. *Micah*
6,7.

Gal.6.10. 1 Tim.5.4. Rom.12.13. Heb.6.10 & 13.1.

2 *To the honeſt maintenanc*
our ſelves and families, 1 *Tim*
8. the vertuous huſwife, *Pr*
31.15,21,23,28.

3 *To the charitable relief*
all in neceſſity,) as kinſfo
friends, neighbours, Chur
Countrey, eſpecially the go
poore, as that of them, we
ſpect our kinſfolkes in the
place, and ſo others accord
to more ſpeciall bonds. T
to imploy them to Hoſpita
to good workes and almes,
Job, who cauſed the backs
bellies of the poore to bl
him: *Obediah*, which fed
Prophets of the Lord with
rill of his life: *Dorcas*, w
made garments for the poo

1 Pet.4.9,10 Iob 29,13.& 31.19,20.

1 Kin.18.13.

Acts 33.39.

Ch

Christians: *Nehemiah* that worthy Governour, who tooke not his due, because he would not be chargeable to the poore people in their distresse: but maintained at his owne charge sundry of those who were in need: which fact comforts him to intreat the Lord, to remember him in goodnesse; according to that *Cornelius*, whom the holy Ghost hath set forth as an example for this, and shewes how God kept a remembrance of it. The Christians of Antioch, Macedonia, and Corinth, sending reliefe to the poore brethren in Judea. *Onesiphorus* to *Paul* in prison, not ashamed of his chaine. The primitive Church generally, *Acts* 2.4,5. This is the feeding of Christ that shall be acknowledged before the whole world, when our Saviour shall say; When I was hungry, you gave me meat: and the very want of it shall condemne the world, when he shall say,

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Neh.5.14,19

Acts 19.4.

Act.11.29,30

2 Tim.1.6.

Mat.25.35, 45,46.

VIII. *Cõmand.* When I was hungry, you ga mee no meate, &c. And y nothing more neglected th it, even amongst them th make shew of godlines, 2 Ti 3 5.

Psal 15.4. & 37.21. 4 *To the due performance of promises,*) which is a proper of a blessed man, and the co trary, of an unfaithfull a wicked.

Luke 6.35. 5 *To be able to lend freely, l king for nothing againe,*) that for no gaine, and sometime the principall, *Neh.*5 10.

Luke 19.8. 6 *To make restitution to uttermost of whatsoever our c sciences can charge us to h been unjustly gotten or detaine as* Zacheus, *Ezek.*33.15.

7 *To keepe justice, giving every one his right; never c senting to the wronging of man, but saving all from wr so farre as we are able:*) *Ezek.* 19. *Jerem.*12.3,15. *Psal.*82.

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3 *How we prevaile in rooting out of our hearts that bitter root of*

Covetousnesse,) wherby throw the love of worldly goods, wee are either hindred from heavenly duties, or from feeling the sweetnesse that is in godlinesse, or from depending upon Gods Providence: or are drawne, as to seeke to get by unlawfull meanes, or to vex and disquiet our hearts with carking cares for the things of the world, affecting to be rich: or otherwise.

1 Tim. 6. 9. 10 Lu. 24. 18. 1 Ioh. 2. 15. Deut. 25. 16. Mat. 6. 31. Pro. 23. 4.

4 *How we grow in detestation of all kindes of theft, proceeding from covetousnesse.*

1 *Thefts in the Church.*

Simony,) buying and selling the gifts of the holy Ghost, whether Church-offices, or places to exercise those offices in.

Act. 8. 18, 30.

2 *Sacriledge*, convaying to our

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selves, or detaining things due to God, whereby he is robbed of his honour, or the salvation of his people hindred: as by all sorts of unconscionable Ministers and all others, keeping away Church-livings, without due regard of the peoples salvation, and Gods worship *Mal.* 3.8,9,10.

Prov.20.25. 3 *Gaine by things hindering the Gospel and true piety, or furthering superstition,*) *as Demetrius the silver-smith*: *Acts.* 19.24.

2 *Thefts in civill dealing.*

1 *Counterfeit or colored,* deceit,) by faire words, or the like, as in *Amos* dayes *Amos* 8.4,5,6. 1 *These.* 4.6.

2 *False scales weights or measures,* all which God abhorreth *Deut.* 25.13,14,15.

3 *Racking the prices of things* to that oppression of the poore or evill ensample of others thus did the Giants before the flood, that the earth was filled

Gen.9.4.11

of cruelty: and the great men before the captivity, for which God threatned to plague them with other ſpoylers, as it came to paſſe. This cauſeth the poore to ſigh: whom God will avenge: *Exod.* 22.23. *Deut.* 15. 9,10,11.

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Mica.2.1,2,3

4 *Ingroſſing,*) getting up all a commodity to ſell as men liſt, even the very refuſe. This is to ſwallow up the poore: a ſinne which the Lord will not forget: *Amos* 8.

1 Theſ.4.6.

5 *Sale vpon day,*) to the hurt of the byer, or others; that is, in hancing the price, onely in conſideration of longer time of payment, more then the buyers are able to make of it by honeſt meanes: which is uſury or worſe.

6 *Becomming bankrupt,*) to inrich our ſelves by the ſpoyles or goods of others: which is flat roozenage and theft: 1 *Theſſ.* 4.

Prov.13.7.

5 *Theefts*

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3 *Thefts in lending.*

V *Sury,*) as when men exact by covenant, an innumerable gaine, above the principall lent, onely in lieu and recompence of the lending; which is biting ordinarily: and it is very rare, when one or other is not bitten by it. All usury is of this sort, wherin charity is broken towardes any one: that is, wherein respect is not had to the estate of the borrower, and the good of the commonwealth: *Exod* 22.15. *Psa*.15.5. *Nehem*. 5.6,7,8.9,10. *Deut*.15.7. *to* 12.

4 *Thefets in with-holding.*

1 *The Pledge. Exe*.18.7.

2 *That which hath*[a] *been committed to us in trust for others,* as to the husbandmen the Vineyard: *Mat*. 21.14. *Exo*.21.7,8.

3 *Our debt,*) which a mark of an ungodly man: for the godly should owe nothing but love

[a] Consider well what is committed to thee, and forget not thy debt due to all in Spiritual things,

love, & that to every one: *Ps.*27

4 *The hierlings wages,*) a sin crying for vengeance: *Iam.*5.4. *Lr.*22.13.14.

5 *Things found,*) if wee can know the owner: *Lev.*6 3.

6 *That which we have unjustly gotten from others, and not making restitution thereof with the better, if we be able,*) as Zacheus: *Lev.*6.1. to 8. *Luke.*19.8.

5 *Thefts, whereby we rob our selves and those who depend upon us, disabling us to performe the duties which we owe to the Lord and his Church, to our selves, with those depending on us, & al others*

1 *Unthriftinesse,*) not regarding to save that which God hath given, but wasting without reason, or regard, upon lewd companions, or excesse in belly-cheere, or vaine delights, as the prodigall Sonne: *Luke* 15 13. *Prov.*21.17.

2 *Living inordinately,*) without painfulnesse in our calling: the

Pismire

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Pismire shall condemne such unprofitable servants: *Eph.* 4.28. *Pro.*6.6.

3 *Rash suretiship*,) without regard of the circumstances, so oft forbiden by the wise *Solomon*. *Pro.*6.1. & 17.18.

6 *Other ordinary thefts, in getting goods by unlawfull meanes.*

1 *REmoving our neighbours markes or bonds, to inlarge our owne*,) which is accursed. *Deut.*27.18.

2 *Uncharitable inclosure*,) to the hurt of the common-wealth, or of any one, without sufficient satisfaction: for which the Lord threatneth a woe: *Esay* 5.8.

3 *Perverting the Law, or corrupting judgement*,) by bribes, friendship, or craft, to wring the poore, as *Iezabel* did *Naboth* for his Vineyard: *Eccl.*3.16.

4 *Man-stealing*,)viz. stealing away, or inticing children or servants: a farre worse theft

then ſtealing any goods, inaſmuch as theſe are more precious: 1 *Tim.* 1.10. *Exod.* 21.16. 5 *Practice of unlawfull Arts,*) are ſuch as have no warrant by the Law of God or nature, as Magicke, Conjuring, Playing the wiſe-man: for no ſuch ought to be found amongſt Gods people, being abominable to the Lord: *Deut.* 18.9,10,11,12. *Act.* 11.19. *Rev.* 18.11. So Stage-playing.

6 *Gaming,*) for more than we may conveniently ſpend, without hindering the performance of any of thoſe holy duties required in the right imploying of our goods, mentioned before in this Commandement, or then we could bee content to give; eſpecially at unlawfull games, or unfit times or falſely; a matter of bad report, to the hurt of our ſelves, of our neighbours, or both; accompanied commonly with many diſorders, brawles, grudges, cove-

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Phil. 4.8.

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covetousnesse, oathes, fraud and the like; besides the losse of our precious time, for which we must be surely accountable *Eph.5.26*

7 *Falsifying the will of the dead,* a sin against the law of nature: *Gal.3.18.*

8 *Pilfring the least matter, or coozening,*) for God is the avenger of such things: 1 *Thes.4.6. Titus 2.10.*

9 *Conspiring,*) or any way favouring or consenting to any such fact: he that doth this, hateth his owne soule: *Pro.29.24. Psal.50.26.*

THE

IX. Cõmand.

The IX. Commandement.

Thou shalt not beare false witnesse against thy Neighbour.

ENjoyning us to seeke by all meanes to maintaine our owne good name, and our Neighbours.

1 *For our owne good name, wee are to examine how we grow.*

Seeking a good name, living religiously, walking in all the Commandements of God, without reproofe,) as *Zachary* and *Elizabeth*, *Cornelius*, and *Timothy* a young man. For, the memoriall of the just, being as a precious ointment, shall bee blessed, but the name of the wicked shall rot, Luke 16. Act. 10.1. & 17.1. Pro. 10.7. Eccles. 7.3.

2 *Keeping narrow watch against every sinne* a *continually*,) especially those to which our corrupt

a Here thy strength and diligence will be tried Eccl. 10.2.

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IX. Cõmand.

rupt nature is inclined, o
which are moſt incident to ou
particular callings; becauſe
every fault is to the godly ma
as the dead Fly, marring the
ſweeteſt oyntment, and a little
leaven to the whole lumpe. Be
ſides the malice of Satan, and
the wicked, to blaze us, or bla
pheme our religion for any one
fault, though it be but the leaſt
ſlip, in a raſh, or undiſcreet
ſpeech; paſſing by all the good
things in us, never thinking of
the multitude of their own abo
minations; as the enemies of
the Lord did blaſpheme for the
ſin of *David*, 2 *Sam.* 12. 14. And
even this is a ſtaine to the honor
of the worthieſt Kings of *Juda*,
that yet the high places were
not taken away, 2 *Reg.* 14.
1 *Reg.* 22. 43. 1 *Reg.* 15. 4. 35.

3 [a] *Seeking in everything God's glory alone, and not our owne, more than for him,*) for then he will
give us glory abundantly: but
ſeeking our owne glory, he will
turne

a Stir up thy heart to attaine hereunto.

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turne it into ſhame, 1 *Cor.* 10. 31. 1 *Sam.* 2 30. *Joh.* 12. 10.

4 *Carefull to judge and ſpeake the beſt of all other profeſſing godlineſſe,*) for God will cauſe others to meaſure ſo to us again: *Eccl.* 7. 12. *Mat.* 7. 2. *Tit.* 3. 2.

5 *Uſing but few and wiſe ſpeeches,*) for in many words are much vanity: but ſuch ſpeeches as in due time, are like apples of gold, with pictures of ſilver: *Pro.* 10. 19. & 25. 11, 24, 26.

6 *Striving to cheerfulneſſe and affability in all our ſpeeches,*) as our Saviour, *Prov.* 15. 1, 18, 23. 24.

7 *Indeavouring to be ſincere in word and deed,*) abhorring diſſembling: ſo we ſhall have the commendations of *Nathaniel*, even of the wicked (at leaſt in their conſciences) to be right Chriſtians, in whom is no guile, *John* 1. 47.

2 Cõ-

IX. Cõmand.

2 *Concerning our Christian neighbours good name, whereby God is glorified.*

1 *Rejoycing at it,*) as *John* the elect Lady and her children, 2 *John* 1.4.

2 *Defending their credit by public or private testimony,*) according to our perswasion of them as our Saviour did of *John*, and of his owne Disciples, they gaine giving testimony to him *Mat.* 11.2,7.

3 *Gladly acknowledging all gifts of God in them,*) as our Saviour of the seven Churches and *Paul* of the Christians to whom he wrote.

4 *Covering their faults much as wee may without sinne,* as *Shem* and *Japhet* their father's nakednesse, for which they are blessed: yet not approving the least of their sinnes, but seeking privately in all love the reformation of them, *Eph.* 5.11.

5 Re-

5 *Readily conceiving every good report of them,*) for that is the nature of true love, yet not committing our selves over hastily unto them, untill sufficient triall, as our Saviour.

6 *Expounding each doubtfull matter in the better part,*) if there be any probability thereof; as Jacob the death of *Joseph* and his dreames: for love thinketh not evill, 1 *Cor.* 13.7.

7 *Shewing a dislike to whisperers and tale-bearers,*) which will drive away the slandering tongue, *Psal.* 15.3. *Prov.* 25.23.

8 *Using all good meanes for the maintenance of the good name of every one professing the feare of God,*) by admonishing, exhorting, or directing them in love and wisedome, by our selves and others.

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Acts 16,3. 1 Cor. 13.7. Iohn 2.14.

1 Cor. 12.16. Deut. 19.19, 17. Rom. 12.16, 17. 1 Thes. 4.14.

Abhorring the contrary vices.

ENvy *at the worthy credit of any,*) as the Pharisees against our Saviour.

Sins against the IX. Commandement

2 *Evill*

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IX. Cõmand.

2 *Evill suspition without* [evi]*dent cause*,) as the Barbarians [a]gainst *Paul*, *Acts* 28.4.

3 *Itching eares to heare* [t]*owne commendations, with the* [d]*credit of others*; *or at least, to* [b]*flattered*, as *Ahab* by false Pro[p]hets.

4 *Speeches savouring of* [m]*or disdaine at the credit of others*, as *Corah* and the Pharisees.

5 *Boasting*) seeking our own glory, though with the disparagement of others, as the proud Pharisees.

6 *Unchristable judging of others*,) for some slippes, infirmities, evill reports, crosses, or some other accident, as *Eli* to *Hanna*; *Jobs* friends, of him to be an hypocrite: and much more to judge so for good things, or such as may be well taken; as the Pharisees, of our Saviours eating with Publicans.

7 *Aggravating small faults*, *slander*,) without care to cover or amend them, *Rom.* 1.29.

8.

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8 *Reporting mens bare words or actions, without their intent or meaning,*) wresting or any way perverting them, as the falſe witneſſes againſt our Saviour, the Jewes againſt *Stephen.*

9 *Bearing falſe witneſſe,*) or accuſing falſely: as *Haman* againſt the Jewes, *Amazia* againſt *Amos*: as alſo the accuſations againſt our Saviour, *Jeremy*, *Paul*: *Amos* 7. 10. *Deut.* 19. 16, 17, 18, 19.

10 *Lying,*) which is every falſhood uttered againſt knowledge, with a purpoſe to deceive. This is a principall ſin of Satan, who was a lyer from the beginning, & the Father thereof. Eph. 5. 25. John 8. 44. 1 Ioh. 2. 21.

11 *Vnjuſt or raſh arbitrement giving judgement,*) as the Elders againſt *Naboth.*

12 *Malicious accuſations,* not of any conſcience to God, or for amendment of the party, or good of others; but of ſpite, as *Doeg*: or to flatter great men, as the *Ziphims* againſt *David.*

13 Be-

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IX. Cõmand.

13 *Betraying others, or their cause craftily,*) under pretence of friendship or otherwise, as the *Herodians* intended, and *Judas* dealt with our Saviour.

Mat. 23. 16, 17.

14 *Betraying the secret or infirmity of our neighbour, to his disgrace or discredit, which we might well have concealed, Mat.* 18. 15.

15 *Lightly beleeving flying tales, or suspition against our brother*) as *Saul* against *David*, and the Priests: much more spreading them, or adding to them.

Psal. 15. 3.

16 *Flattering,*) as *Corah*, and his company did the people; and *Absolon*, and the false Prophets crying peace, which is, to lay nets for men, and to be hunters of men for Satan.

Ezec. 13. 18. Hos. 5. 1. & 7. 8.

The X. Commandement.

Thou shalt not covet thy neighbours house: thou shalt not covet thy neighbours wife, nor his manservant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is thy neighbours.

WHerin the Lord requires all the motions of our hearts to be upright, and voyd of all concupiscence towards our Neighbours.

Here we may examine our hearts how wee grow.

IN entertaining onely holy thoughts, motions, purposes, and affections, for the good of all men, 1 *Thes.* 5. 23.

2 *In suppressing evill thoughts and motions,*) that we may never give any consent, nor take the least delight in them, but labour to the utter burying of all con-

X. Comand.

cupiſcence, untill we be perfect in the heavens, Zach. 7.10. Rom. 7.7,20,23,24.

Oh that there were ſuch a heart in them to feare me, and to keep all my Commandements: always that it might goe well with them and with their ſeed for ever: Deut. 5.26.

Let us heare the end of all: Feare God, and keepe his Commandements: for this is the whole duty of man: for God will bring every work unto judgement, with every ſecret thing, whether it be good or evill. Eccleſ. 12.13,14.

Then ſhall yee returne and diſcerne betweene the righteous and the wicked; betweene him that feareth God, and him that feareth him not, Mal. 3.18.

The Glasse of the Gospel, or the examination of our faith and repentance, according to the Articles of faith, which containe the sum of the Gospell.

RVLES.

THe measure of our faith is according to the measure of the power thereof, in comfort and sanctification issuing from every Articles, except in the time of temptation, 1 *Cor.* 4.10. 2 *Tim.* 3.5,6. 2 *Cor.* 1.12. Rules for the examination of our faith.

2 All the benefits contained in the Articles of our faith, are ours, in and through Christ onely, when he is ours, 2 *Cor.* 1.10. 1 *Cor.* 3.21,22,23.

3 Let us prove our selves therefore whether we are in the faith: let us examine our selves: Know we not our owne 2 Cor. 13.5.

ſelves, how that Jeſus Chriſt is in us, except we be unapproveable?

4 And if Chriſt be in us, the body is dead becauſe of ſinne, but the Spirit is life for righteouſneſſe ſake: *Rom.* 8.20.

5 For the Kingdome of God is not in word, but in power: 1 *Cor.* 4.4,20.

6 Wee muſt therefore ſhew our faith, out of our workes: for as the body without the ſpirit is dead, even ſo faith without workes is dead: *Jame* 2.18.

Gal.2.15. 7 Laſtly, we are not to ſtay untill we be able in ſome good meaſure to ſay, as *Paul*, *I through the Law am dead unto the Law, and that I might live unto God, I am crucified with Chriſt. Th I live; yet not I now, but Chri liveth in me: and in that I no live in the fleſh, I live by faith the Sonne of God, who hath lov me, and given himſelfe for m* And that Chriſt liveth in me,

know

know hereby, becauſe hee crucifieth in mee dayly more and more all the works of the fleſh, making mee grow in deteſtation of every ſinne: and in ſtead of them, brings forth in me daily more plentifully all the fruits of the Spirit, as love, joy, peace, long-ſuffering, gentlenes, goodneſſe, faith, meekneſſe, temperance, with a fervent deſire to walke ever in all the Commandements of the Lord. So that I know certainely, that againſt me there is no law: *It is God that juſtifieth me: who ſhall condemne me*, or lay any thing unto my charge?

Gal.2.4.19.5. Gal.5.22,23, 24,25.

Verſ.23. Rom.8.33. 35.to 39.

I. Article.

The I. Article.

a *I beleeve in God.*)

a Comfort thy selfe, thou repentant sinner, Christ is thine with all these riches, onely beleeve.

THis is my faith, that though by nature, through *Adam* I and the whole Church are Apostates from GOD, and enemies to him and his Law, yet by grace through the second *Adam*, Jesus Christ, God is our God: and wee his people reconciled unto him, to serve him in newnes of life all our dayes. *Ephes.* 2. 13. *Heb.* 8. 10. *Luke* 1. 74. 75.

2 This is my comfort hereof, that God is my God, and hath sealed me for himselfe, and therefore I am most blessed, being in such a case, *John* 20. 28. 29. *Psal.* 144. 15.

3 This gives me further assurance, that this my faith is sound, because together with

this comfort, he hath given me, since I beleeved in his Name, a heart desirous to depart from all iniquity, 2 *Tim.* 2 19.

I. *Article.*

Father.)

1 THis is my faith, that though I was a child of wrath, yet I beleeve, that by grace in Christ, I am the child of God; and God my loving Father: *Eph.* 2. 2, 3. *Gal.* 3. 27, 26. *Jerem.* 31. 38.

2 This comfort I receive hereof, that I being thus his child, shall lacke nothing, because my heavenly Father doth tender me much more than any earthly father his child; *Malac.* 3. 17. *Esay* 49. 15, 16.

3 This is my assurance, that my faith herein is sincere, because together with this comfort I feele my selfe also stirred to reverence, love, and obey him as my most deare Father, and am enabled by his Spirit to runne to him with boldnesse

I. *Article.*

in all my wants, crying, *Abba*, Oh my Father: *Mal.*1.6. *Mat.* 15.50. *Gal.*4.5,6. *Rom.*8.15.

Almighty,)

1 THis is my faith, that though I be weak and unstable to resist my enemies bodily or spirituall, no way able to helpe or provide for my selfe: yet my heavenly Father is of all Majesty and power, guiding and over-ruling continually men, Angels, devils, and all creatures, to serve for his owne glory, and the good of his children. *Acts* 4.28.

Mat. 8.2. Psal. 23.4.

2 This comfort I receive hereof, that he doth and will continually make all things work together for the best unto me, not onely the holy meanes appointed thereunto, but also [illegible] afflictions, yea my greatest enemies (sins and Satan himselfe) untill I be perfected in the heavens: *Rom.* 8.28. 1 *Cor.*3.20, 21,22. *Gen.*50.20.

3 This

3 This alſo doth further aſſure me, that he thus workes for me: becauſe he hath firſt ſhewed the ſame mighty power, quickning and raiſing me up from the death of ſinne, which he ſhewed in raiſing my Saviour from the grave: and ſecondly, for that I have ſenſibly felt all things thus working together for my ſalvation: *Epheſ.* 1.19,20. I. *Article.*

Maker of heaven and earth.)

THis is my faith, that although through *Adam* I had loſt the right both of heaven and earth, and of every creature, ſo as I could have no comfort in the uſe of them, but terror, as an uſurper, being caſt forth of the earthly paradiſe left as an heire of the curſe, and the creatures accurſed for my ſin: yet through my Saviour the ſecond *Adam*, ſince I truely beeeved in him, I am reſtored to a farre better eſtate, being Gen.3,24. Rom.5,17,18

I. *Article.*

made in him a right heire of all, never to bee cast forth of my inheritance any more; and all the creatures blessed and sanctified to me, that I may have a holy use of them: *Heb.* 12. *Ro.* 8. 17.

2 This comfort I receive hereof, that Heaven is mine, and all the joyes thereof, and that I am set already in the heavenly places in Christ my head, who reserves the full fruition thereof for me. And secondly, that all the good creatures in Heaven and Earth, are at league with me to helpe for my good so farre as may stand with his glory, my salvation, and the good of his Church; and the rest restrained that they cannot hurt me, without the good pleasure of my heavenly Father, for the same ends: *Ps.* 5.23. 1 *Cor.* 3.21,22,23. *Ho.* 2.18.

Ephes. 2.6.

3 This is also my assurance that my faith is sincere here in

because that together with this comfort, I both perceive, all the Creatures thus ready to helpe mee (especially in time of triall, when ordinary meanes faile) and also feele a holy care wrought in me to use the creatures a right, sanctifying them by the word and prayer, and that my affections are set on heavenly things: *Exod.* 16.25, 35. & 17.7. 2 *Tim.* 4.5. *Eph.* 2.8 *Col.* 3.2.

II. *Article.*

The II. Article.

And in Iesus.)

THis is my faith, that though I am guilty of innumerable sinnes both originall and actuall, even the breach of the whole Law, and so am worthy to be damned, and have all the plagues of God due to my sinne cast upon me: yea though I was a bond-slave to sinne and Satan, yet I beleeve that

Psal. 52.5,1 & 39,12. Rom. 3.10, 11,13,19.20, 21,22.

II. Article. that Jesus is my Saviour, & hath delivered me from all my sins both the guilt and satisfactory punishment of them, as also from the power of sinne and Satan: 2 *Tim.* 2.26. *Luke* 4.18. *Mat.* 1.21. *Joh.* 8.29. *Rom.* 6. 12, 14.

2 This faith is my comfort and moreover, that all my sins and enemies shall not hinder my salvation; *Rom.* 8.39.

3 This is also for my full assurance hereof, because besides that I feele my soule rejoycing in God my Saviour, I perceive my selfe also deliverd from the Tyranny of Satan, and power of sinne, even those sinnes which before led me captive, so that no sinne hath any more dominion over me, ruling to condemnation, that I do serve it in the lusts thereof, and for that I am withall delivered from the terrours of conscience for my sinne, *Luke* .1.47 *Rom.* 6.24.35.

Christ

Christ.

THis is my faith, that though I was in the kingdome of darkneſſe, and a ſtranger from God by my ſinne: yet Chriſt was anointed for me with all gifts of the Spirit to be my Mediator,

my { King, Prieſt, Prophet: *Mat.* 23.10. *Act.* 3.22.23.

2 This is my comfort, that he being my King, hath and will fully deliver me from the kingdome of Satan, and give unto me this heavenly kingdome. Secondly, being my Prieſt hath firſt reconciled me to his Father, by the ſacrifice of himſelfe, and keepes me ſince in his favour, by vertue of the ſame, and of his perpetuall interceſſion: *Heb.* 7.24,25. & 9.24. *Rom.* 8.34. Thirdly, being my Prophet, will proceed to teach me all the will of his Father neceſſary to eternall life.

II. *Article.*

Dan. 9.24. Heb. 1.9. pſal. 45.7. Apoc. 1.5.

Col. 1.23. Joh. 10.28, 29,30. Apoc. 3.21. Heb. 10.12. 14. 1 John. 2.1.

Heb. 10.1

3 This

II. *Article.*

1 Ioh.2.7.

3 This is for my assurance hereof, because I feele my selfe to have received of the anointing in every one of these from Christ, and the fruit of them. 1 Of his kingdome, enabling me to begin not onely to subdue my sins and evill affections, but also to rule farre over my selfe, as to bring my very thoughts and all committed unto me, into obedience to Christ. 2. Of his Priesthood, whereby I am made able in sort through him, to offer to the Lord my selfe, supplications, thankes, and workes of mercy, with all that I have, to serve him. 3. Of his prophecy, making me to grow in the knowledge of himselfe, and in care to instruct others therein: *Ioh.6.45.*

Apoc.1.6
1 Cor.9.27
1 Ioh 3.3

2 Cor.15.5
Pet.2.5
Rom.12.1
Heb.13.15;
16.
Psal.4.5.
Rom.14.14,
18.
1 Ioh.2.20,
27.

His only Sonne,

1 THis is my faith, that he being the onely Sonne of the Father by nature, hath made me a child and heire by the grace of adoption, who was by nat[ure]

a chil[d]

a child of wrath and perdition: *Gal.*4.4 5,6. *Eph.*2.3. II. *Article.*

2 This comfort I find herein, that to me belongs the inheritance of Gods Sons: *Gal.*4.7. *Rom.*8.17.

3 This also is for my assurance, for that he hath sent the Spirit of his Son into my heart, whereby I can call him Father with comfort: which is my witnes & seale: *Gal.*4.5,6,7. *Rom.*8. 16. 2 *Cor.*1.*2.

Our Lord.)

I THis is my faith, that though I was under the prince of darkneſſe, having Satan my Lord, untill I beleeved in Christ, yet now I am Christs, and he is my onely Lord, Eph.2.2,3.

By { 1 Purchaſe with his blood: 1 *Cor.*29.20.
2 Gifts from his Father: *Ioh.*10.20.
3 Marraige contracted to be conſummate at his appearing: *Eph.*5.23. *Hoſ.* 2.20.

2 This

III *Article.*

2 This is my comfort, that being thus purchaſed and given to him as a peculiar gift, I ſhall never periſh, and being thus contracted to Chriſt my Lord, the bond thereof is in ſuch faithfulneſſe, as ſhall never be diſſolved, untill I be brought into the bride-chamber, and fully glorified: *Hoſ.* 2.19.

3 This increaſeth my aſſurance, for that together with this comfort I feele my ſelfe redeemed from the earth, *viz.* my earthly converſation, and do delight to heare the voyce of my bride-groome: *Apoc.* 5.9, & 14.4.

The III. Article.

Which was conceived by the holy Ghoſt, borne of the Virgin Mary,

pſal. 51.5. THis is my faith, that though I was conceived in ſin, and borne in iniquity, and ſo corrupted in the

the parts both of my ſoule and body, yet that both the conception, birth, and whole nature of Chriſt my Saviour, was fully ſatisfied, by being united to his God-head, to be imputed unto me: *Pſ.*51.5. *Rom.*8.2,3. *Lu.*1.35.

2 This is my comfort, that my God hath given me the holineſſe of his Son, as a robe to cover all my ſinfulnes, and whereby I doe both preſently, and ſhall ever ſtand moſt gloriouſly in Gods ſight, chiefly at the great day: *2 Cor.*5.21. *Phil.*3.9. *Rev.*19.8.

3 This is my further aſſurance hereof, becauſe I can mourne for this totall corruption in me, and being humbled in the ſenſe of it, and driven daily to put on Chriſt by faith; and for that I feele alſo the new birth in me, by a change begun in all the powers both of my body and ſoule, wrought by vertue hereof, ſince I was conceived and borne in the Church, by the power of the holy Ghoſt.

III. *Article.*

Rom.7.14, 15,18,19,22, 24.

THE

IV. Article.

The IV. Article.

Suffered under Pontius Pilate, was crucified.

THis is my faith, that besides all the evils which my Saviour endured for mee, in all the course of his life, he also endured that most shamefull and accursed death which I had deserved, to satisfie Gods Justice for mee, and to pacifie his wrath toward me. Gal. 3. 13.

Gal. 3. 13.

2 This is my comfort herein, that I am delivered from the curse of the Law, he being made accursed for me; and that whatsoever sufferings I endure in this life, are sanctified hereby, to be to me either fatherly chastisements to amend me, or tryals to prove what is in my heart, or persecutions for righteousness, to fill up the measure of Christ

Rom. 5. 3. Heb. 12. 6, 7, 8, 11. Apoc. 3, 19. Col. 1. 24. Rom. 8, 29.

sufferings: by all which the Lord exerciseth his graces in me, and prevents the evils he seeth me in danger to fall into, and conformeth me to Christ my Head. IV. Article.

3 This also warrants the soundnesse of my faith herein. First, because I feele my selfe to profit in Christianity by my afflictions and crosses. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in mee begins to bee crucified with Christ. Gal.6.14. Psal.119.67. 71. 2 Cor.12.10. Phil.1.29. Gal.2.19. & 5.24.

Dead.)

THis is my faith, that Christ hath died for my sinnes, and by dying hath overcome death, and so taken away the sting thereof, that it cannot hurt any of those that beleeve in him. 1 Cor.15.55. 56,57.

2 This comfort I finde hereupon, that death shall be so far off from hurting me, that it is already sanctified by this death of my Saviour, to be to me the gate

IV. *Article.*

gate of life, *Phil.* 1.23. 2 *Cor.* 5. 1,2.

3 This also increaseth my assurance that my faith is sound herein, because I find together with this comfort, that every sinne hath received his death wound in me (each beginning to die; and for that I feele a power by Christs death, to tryumph against the terrours of death waiting for it, when I have finished my course, willing to be dissolved and to be with Christ: *Gal.* 2.19. *Phil.* 3.10. *Colos.* 3. *Phil.* 1.22,23. *Rom.* 7.24.

And buried,)

1 THis is my faith, that Christ was buried for me, both to assure me of the certainty of his death for mee, and that all my sins are buried in his grave; yea withall to bury sinne to me, and to sanctifie my grave in being a sweet bed for my body to rest in untill the resurrection: *Rom.* 6.3,4. *Esay* 57.2.

2 This

IV. *Article.*

2 This very faith is my joy, and moreover that my ſinnes thus buried, ſhall never come into remembrance to accuſe or condemne me, to hinder Gods everlaſting mercy and love from me: *Rom.*8.34,35.

3 This alſo furthers my aſſurance, for that together with this joy I feele many ſinnes buried in mee, and conſuming daily by the vertue of this death and buriall of my Saviour; eſpecially the ſtrength and delight I tooke in every ſinne: *Coloſſ.*2.11,12. *Rom.*2,21,22,23,24.

He deſcended into Hell,)

THis is my faith, that my Saviour abode under the power of death, and in the ſtate of the dead till the third day, and fully overcame and vanquiſhed the power of Hell, having before both in his ſoule and body endured the torment due for my ſinne, which I ſhould have

IV. Article.

have endured for evermore: and that not onely upon the cross but also in the garden; as appeareth by his speeches, his prayers, his agony and bloody sweat, and so hath for mee triumphed over hell, *Marke* 14. 33, 34. *Luke* 22.44. *Heb.* 5.7.

2 This is my comfort, that though I stood ever in danger of eternall death, for all my sins yet now by my Saviour I am delivered from the terrors hereof. *Heb.* 2.15.

3 This is further for my assurance hereof, for that I have received comfort in this only, even then when the terrors of conscience have gotten hold upon me for my sins: and because I feele a desire to save others also from that place of torment, by leading them to this my Saviour, who have now entred the narrow way to heaven, following my Saviour herein, having left the broad way going to destruction, *Joh.* 18,36. *Mat* 7.13.14.

Ioh. 2.14.15. Nnmb. 21.9.

The V. Article.

The third day he roſe againe from the dead.)

V. Article.

THis is my faith, that my Saviour hath fully ſatisfied the juſtice of his Father for my ſin, even to the uttermoſt farthing, in that he roſe againe: becauſe any one ſin of his Elect, not ſatisfied for, had kept him in death; ſeeing he tooke upon him to become ſurety for them all, *Rom.* 4.25, 1 *Cor.* 15.55,56,57.

2 This is my joy, that through him I am juſtified, and ſtand as righteous in the ſight of my God, all my ſins being utterly done away and covered hereby: *Rom.* 4.25.

3 This helpeth my aſſurance hereof, for that beſides this comfort, I feele my ſelfe alſo raiſed up to a deſire of a perfect holineſſe, *Epheſ.* 2.5,6. *Phil.* 3.10. *Apoc.* 20.5,6.

THE

V.V. *Article.*

The VI. Article.

He ascended into Heaven.)

1 THis is my faith, that when my Saviour had fulfilled all things in the earth for the redeeming of his Church, hee went up into heaven, both to prepare the way and also to take possession, and to keep it for mee, *Luke* 24. 51. *Acts* 1.9. *Joh.* 14 2.

2 This is my joy, that none can hinder me from thence, but where my Saviour and Head is there shall I be also, *Joh.* 17.2.

Col.3.2.

3 This ratifieth my assurance for that my affections are already ascended, being set on things that are above.

And sitteth at the right hand of God the Father Almighty.)

Mat.28.18. Ioh.17.2. Ephes.4.8,10.

1 THis is my faith, that my Saviour who hath all power given him over all for

VI. Article.

to give eternall life to whom he will, and to condemne the reſt, ſits as a king at the right hand of his Father, filling his Church with his gifts, guiding it by his word & ſpirit, until he hath glorified it, & ſubdued all his enemies, convincing them by the light, 1. of nature, 2. of his works as his creatures, judgements, mercies, 3. of his word, *Eſay* 54. 10, 59, 21. 1 *Cor.* 15. 24, 25.

2 This is my comfort, that he will guide me by his Word and Spirit continually, and over-rule whatſoever Satan or the wicked can doe againſt me, to ſerve for my good, and againſt themſelves, *Phil.* 1. 6. 1 *Pet.* 1. 5. *Eſay* 8. 16.

3 This is alſo for my further aſſurance herein, becauſe I feele my ſelf deſirous to be guided by the direction of his holy Spirit ſpeaking in the word, and moreover, I heare a voyce behind me, ſaying; *This is the way, walk in it, when I turne to the right hand, or to the left*, *Eſay* 30. 21. & 59. 21.

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VII. Article.

The VII. Article.

From thence he shall come to judge the quicke and the dead.

THis is my faith, that my Saviour shall come to be Judge of the world, to judge every one according to their works: *Joh.* 5. 22. *Rom.* 14. 10. 2 *Cor.* 5.

2 This is my joy, that though I did and do naturally quake, ofc as I heare or think of the terrible Judgement: yet remembring the Judge, who hath himselfe satisfied for all my sinnes, so taking them on himselfe, and given me his own absolute righteousnesse, I can cry, *Come Lord Jesus, come quickly*: sith he will come to me a most happy Saviour, and not an angry Judge. *Acts* 24. 25. 2 *Thes.* 1. 7, 10. *Rev.* 22. 17.

3 This is also for the accomplishment of my assurance,

this my faith is sincere, because beside this comfort, I labour alwayes to have a cleare conscience, that I may have boldnesse at that day, and can perswade men, knowing the terrour of the Lord, 2 *Cor.* 5.9,10,11.

VIII. *Article.*

The VIII. ARTICLE.

I beleeve in the holy Ghost.

1. THis is my faith, that the holy Ghost is GOD, the third person in the Trinity, sanctifier and preserver of his Church, knitting the whole Church to Christ the head therof, and every member one to another, 1 *Cor.* 12.12,13. *Ephes.* 4.15,16. & 4.4.

2 This is my comfort, that he will perfect in mee this good worke of sanctification, untill the appearing of Jesus Christ, having alway so knit mee to Christ my head, as I can never be separated, *Phil.* 1.6.

IX. *Article.*

3 This assureth my heart, because I have already receiv the first fruits of this blessed Spirit, whereby I am enabled fight, waiting for the perfect adoption, & to pray with groane striving against that corrupt on in me: therefore he is to me as the seale and earnest of my inheritance against the day of glory, *Rom.*8 23,29. 1 *Cor.*1.11.

The IX. Article.

The holy Catholike Church.

Esay 59. 21. Rom 11. 34. Mar.28.19. Mar.16.15. Joh.4, 21,22, 23. Mat.8.19. & 10.14. Luke 10.16. Act.2.42,46.

THis is my faith, that G hath alwaies a chosen flo not onely of those who triu already in the heavens, but militant here in the earth, universally scattered: all which hath ordained to eternall by his Son Jesus Christ: to w all his promises appertaine; ving by times these princip marks, a cheerfull submissio the Word and Sacraments,

all other the ordinances of the Lord outwardly and holy affections inwardly according to the same, proceeding from this holy faith: though the number of them have been very small in the most flourishing ages of the Church, and those ordinarily of the meaner sort, as in the Church of Corinth, and true faith shall scant be found when Christ shall come, 1 *Cor.* 1. 27. *Luke* 26, 18, 8.

IX. *Article.*

2 This is my comfort, that God hath vouchsafed me to be one of that little flock, *Luke* 12, 32.

3 This assureth me further hereof, because I feele in my selfe a hungring after the Word & Sacraments, as my spirituall nourishment, and can willingly submit my selfe to be guided by the same Word for the perfecting this work of grace begun in me, *Joh.* 6. 27. & 10. 27.

IX. *Article.*
Rom. 8. 15, 26 28, 30.
Eph 4. 4, &c.
1 John 1. 3.
2 Pet. 1. 1.
Phil. 2. 2.
1 Pet. 2. 10.
Acts 2. 44, 45 46. & 4. 31.

The Communion of Saints.

1. THis is my faith, that the whole Church hath a Communion or fellowship together in Christ, & all his benefits, and so in every Article of this faith as in the same Saviour, Father, preserver, and sanctifier: and in much heavenly experience of Gods gracious presence and favour, in providence, protection, direction, guidance, consolation, blessing, and still more as they strive to grow in more faith, obedience, and holiness and so they have a holy fellowship among themselves, being affected alike both inwardly in love, hatred, joy, griefe, (that is to love the same things, and to the same;) and outwardly in relieving, helping, and caring for one another.

2 This rejoyceth my soule that the Lord hath vouchsafed me to be of this blessed Communion.

3 This further assureth me hereof

X. *Article.*

ereof, because together with his comfort I am so affected to my God, as my cheife study is to delight only in him, and to obey him, yea to spend all my strength, and whatsoever else to him, and so to all the true servants of God, thus soundly professing the Gospell, that I can pray heartily for them, and for them, as for my brethren and sisters, and be ready to helpe them, and communicate unto them, in whatsoever gifts the Lord hath vouchsafed unto me, esteeming of them as members of Christ with mee, and can claime the word as my portion and heritage for ever: 1 *Cor.* 12. 26. *Rom.* 12. 15. *Mat.* 12. 49, 50. *Psal.* 119. 111. 1 *Joh.* 3. 14.

The X. ARTICLE.

The forgiveness of sinne.

1. THis is my faith, that al this whole Church and every mem-

Esay 33. 24.

X. Article.

member thereof, have this happineſſe, to have all their ſinnes forgiven for Chriſt, being all waſhed in his blood, *Pſal.* 32.1. *Heb.* 8.10, 11, 12. *Apoc.* 7.14.

2 This comfort I finde hereof, that howſoever I am a miſerable ſinner many wayes, yet none of all my ſinnes ſhall ever be imputed unto mee, being of this holy comunion, *Rom.* 8.33.

3 This is alſo for my aſſurance, becauſe I can oft mourne bitterly, when I looke at my Saviour, whom by my ſinnes I have crucified; and doe abhorre them as none of mine, but ſtrife of that ſinne that ſtill dwelleth in me in part: and moreover, becauſe I can forgive and pray even for my very enemies, and have ſet my ſelfe to wage continuall warre againſt every ſinne: *Zach.* 12.10. *Mat.* 5.11. *Rom.* 19, 20. *Mat.* 6.14. & 5.44, 45.

The XI. Article.

The resurrection of the body.)

THis is my faith, that all bodies shall rise againe at the last day, when Christ comes; the bodies of all the faithfull, to eternall joy by the resurrection of Jesus Christ; though all the rest to condemnation: *Iob.*5.2.9

2 This is my comfort, that this my body now subject to diverse infirmities, as sickneſſe, manifold paines and sorrowes, &c. shall then arise a glorious body, like the shining body of Jesus Christ, free from any more misery, paine, or labour, all teares being wiped away from mine eyes: *Iob.* 19.25.26.27. *Phil.*3. 21. *Apoc.*16.17. & 14.13.

3 This is also further my assurance hereof, because I feele in my selfe the first resurrection by a dayly rising in my inner man,

XII. *Article.*

to newneſſe of life; and by a comfortable ſitting of my body in all the parts and faculties thereof, to ſerve the Lord: *Apoc.* 20.6. *Rom.* 6 11,13. 1 *Cor.* 15.38.

The XII. ARTICLE.

The life everlaſting.)

THis is my faith, that inſtead of this tranſitory life, ſo full of labours and griefes, God hath provided for all this holy Church a moſt happy and bleſſed life, which ſhall continue for evermore: *Apoc.* 21,22. & 22.1,2,3,4.

2 This joy I find herein, that though my life be full of croſſes & troubles, every day ſubject to a thouſand temptations, & very momentany, yet then it ſhall be a moſt glorious life, when I ſhall dwell in Paradiſe in the preſence of God, and all his bleſſed Saints and Angels for evermore: *Rom.* 8. 18. 2 *Cor.* 3.

& 12.4. *Psal.* 16.11. *1 Thes.* 4. 17. *2 Thes.* 1.9.10.

XII. *Article.*

3 This finally confirmeth my assurance hereof, because I feele the life of grace begunne in me already, which is the beginning of this eternal life, but that then it shall be farre more holy and glorious, and every way more blessed then the heart of man can conceive, and moreover for that he hath given me this grace to beleeve in the Son, I therefore know by the testimony of my Saviour, that I have eternal life: and withall he hath given me a heart to heare his voice with delight, so that I shall never perish: yea my faith herein is such, that I account all things but losse and dung, in respect of Christ Jesus my Saviour, and all the troubles of this life, not worthy the glory that shall be then revealed unto me: and so strive hard forwards towards this marke, labouring alwayes to keepe a good conscience both to

Gal. 2.20 Rom. 14.17.

Ioh. 3.18.36 & 5.4.25. 1 Iohn 1.11. 13.

XII. Article.

toward God and man: that I may ever be prepared for the full fruition hereof, and counted worthy to enter through the gates into the City, *Phil.* 3. 9. *Rom* 8. 18. *Phil.* 3. 13, 14. *Luke* 20. 35. *Apoc.* 22. 14.

This is the victory that overcommeth the world, even our faith: 1 *Joh.* 5. 4.

Be thou faithfull unto the death, and I will give thee the crowne of life: Apoc. 2. 10.

Here is the patience of Saints, here are they which keepe the commandements of God, and the faith of Jesus: Apoc. 14. 12.

I have sworne and will performe it, that I will keepe thy righteous judgement. Psal. 119. 160.

Then shall I not be confounded, when I have respect to all thy commandements: Psal. 119. 6.

Lord increase my faith: Luke 17. 5. Mar. 9. 24.

The benefits of the practise of examination, to encourage us un-

it, sith it is wearisome and unpleasant to our corrupt nature.

1 PErforming [a] it aright, we shall avoid all hardnesse of heart, luke-warmnesse, sleeping in any sinne, and prevent an evill conscience, with many other punishments of sinne; and withall we shall be able to recover our selves forthwith, out of every grosse sin, and from Satans power, yea, even from the gulfe of the deepest despaire: *Psal.* 32.45.

2 We shall daily be putting off the old man, and putting on the new; strip us of the rags of our sinnes, and put on our wedding garment, to make us more glorious in the eyes of our bridegroome. yea, we shall cast away the workes of darknesse, and put upon us the armour of light: *Eph.* 4.21.22.23.24. *Rom.* 13.12.

3 Being thus armed, we shall be so enabled to watch continually, and defend our selves against

The benefit of Examination.

[a] The labour is easie to the good heart, the benefit incomparable: Practice will make it very sweet. 1 Ioh. 5.3. Mat. 11.35. Psal. 119.56, 6, 80, 101, 104. Lam. 3.39.40

Eph. 6.11,12 13,14,15, &c Mat. 4.11.

The benefit of Examination, Iam. 4.7. Rom. 16.20

against Satan and all his power, that hee shall never give us any deadly wounds: but wee shall put him to flight, and in time trample him utterly under our feet.

Prov. 2.9 psal. 1.1,2. psal. 119.136 2 Pet. 2.7,8. Luke 19.41, 42. phil. 1.2,10

4 We shall be able to see the good way, and wherein the perfection of a Christian consists, with his true glory and felicity in this life: and to rejoyce in them that are such: and withall, to behold the fearefull state of the world, to mourne for it with just *Lot*: so to judge aright betweene the godly and the wicked, and specially to judge of our owne estate.

5 We shall be fitted in some measure (according to our place and callings as we are Christians) to teach, convince, admonish, reprove, exhort, and comfort both our selves and others. *Rom.* 15.14. 1 *Thes.* 5.11, 14

6 Wee shall be enabled to pray for our selves and others with the whole Church of God

accor-

according to our ſeverall neceſſities, and after the will of God in faith: and withall, to make a moſt ſound confeſſion of our owne ſinnes generall or particular, and of the ſinnes of the time, with feeling: and ſo moſt ſweet thankſgiving for all mercies, with a like comfortable profeſſion in our faith; *Joh* 15. 7. 1 *Joh.* 5. 14. & 3. 22.

The benefit of Examination.

7 We ſhall ſo grow in Chriſt, and repaire his image, as by beholding and obſerving our ſelves, we ſhall get moſt ſtrong conſolation, that wee are true branches of that holy Vine, lively members of Chriſts body, the very ſheepe of his fold, to ſtand at his right hand, and hence moſt certaine aſſurance of eternall life, ſealed unto us by his holy ſpirit; having in the meane time all the promiſes of this life, and that to come: all being ours and for us; 1 *Tim.* 4. 8. 1 *Cor.* 3. 21, 22, 23.

2 Pet. 1. 10. 11.
1 Theſ. 1. 3. 4. 5.
John. 15. 1, 2 7. 8.

8 Seeing our growth in grace, per-

The benefit of Examination, Rom 5.10. Gal.3.3. Heb.10.32, 33. 2 Tim.4.7,8.

perceiving what sinnes we have overcome, and what graces we have obtained, we shall be encouraged to strive forward to perfection, untill we obtain the end of our strife, the crown of glory: *Apoc.*2.9.10.

9 We shall shine as stars in the world, to the greater glory of our God, the comfort and good ensample of Gods servants, the conversion of the wicked, in stopping their mouthes, and leaving them more without excuse: *Phil.*2.15.1 *Pet.*2.12,15.&2.1.

10 Wee shall increase the brightnesse of our glory in heaven, as we have more glorified God in the earth: for the practise of this examination of the course of our life is a spirituall sowing, whereof we shall in due time reape a plentifull harvest, if we faint not: *Dan.*12.3. *Rom.*2.6,7. *Mat.*19.28,26. 2 *Cor.*9.6. *Gal.*6.6,7,8,9,10.

11 We shall be sure to get and keepe a good conscience:

whereof such peace, boldnesse, security, and heavenly joy will follow in us, as passeth all understanding, and no carnall man can possibly feele, but onely those for whom the kingdome is prepared; because it is the beginning of it in this world, *Pro.* 15.15. *Rom.*5.1,2,3. *Phil.*4.7. 2 *Cor.*11.12. *Rom.*14.17.

12 Briefly, which is the sum of all, wee shall get this assurance, that Jesus Christ is our Saviour anointed for us:

our { Prophet, Priest, King,

having made us also Kings and Priests to our God for evermore.

Apoc. 1.5. 1 Pet.2.9.

Some necessary Questions *appertaining thereunto.*

1 *Of senslesnesse in sinne.*

Quest. CAn any man living, without feeling of his sin, and mise-

Quest. misery by it, or of his spirituall poverty, have any found hope of salvation by Christ?

Answ. No: Christ is a Physitian onely to them that are sicke, a deliverer of them who feele themselves in prison, calls them onely that travell, and are ready to faint under the burthen of their sinnes: *Luke* 4.18. *Esay* 61. *Mat.* 11.28, 29, 30.

2 *Of obstinacy or wilfulnesse in sin.*

Qu. CAn any, who continue wilfully in any one sin, refusing to be ruled by the word of Christ and his Ministers in all things, hope for eternall life by Christ, or the favour of God?

Ans. No: they that come to Christ, must follow him; forsaking themselves, taking up their crosse dayly, and learne of him to beare his yoke, if ever they will finde rest unto their soules. They must heare his voyce, or else they shall be destroyed from among his people, for they

Luke 9.23. Mat. 11.30. Mark 16.24, 25.

despise

despise Christs messengers, refusing to heare them, despise him; and all that boast of faith, must shew their faith by their workes, to be a living faith, else it shall no more profit them, then the faith of the devils: yea all must follow holinesse, without which no man shall ever see God with comfort. The Lord also threatneth, that whosoever lives but only in one known sin, shall dye the death, his blood shall be upon him, *Ezek.* 18, 10, 21. And if he will not do his indeavour to finde out his sinne, it is all one before the Lord; and much more if he shall sinne presumptuously, *Nu.* 15. 30, 31.

Quest. Act. 3. 22, 23. Luke 10. 16.

Iam. 2. 17, 18. Heb. 11. 14.

3 *To whom sound comfort belongs.*

Qu. CAn any, but they who indeavour to walke with God in holinesse all their dayes, have any comfort that they shall be heard in their distresse? or can they pray?

Ans. No: for the Justice of God

Quest: God will not admit it. For he that turnes away his eare from hearing the Law, his prayer is abominable. And what marvell is it, if God call to us, & we will not heare to obey him, though he heare not us, when we call & cry to him? Therefore we must hold this rule for certaine, God heareth not obstinate & impenitent sinners: according to that of the Prophet; That if we incline unto wickednesse in our hearts, God will not heare us: neither can we be sure that we shall never be confounded, untill we have respect to all his cõmandements, *Pro.*1.24,25,28,29. *Iob* 9.3,31. *Esa.*1.15. & 66.2,3. *Isa.* 66.18. & 119. *Ezek.*18.11.

Prov.18.9.

Experiment generall.

TRy whether wee can find any sound comfort in our prayers, that God will heare us in the day of our affliction or any time of need, or heare any other praying for us, or the

any one of the promises of God belong to us, or so much as beleeve any Article of faith with comfort, untill we have soundly repented of all our sinnes (our knowne sinnes particularly, unknowne generally,) with a full resolution to know the Lord, and feare him, walking in all his commandements for ever, and departing from every sin, *Psal.* 32.3.4.5. *Jos.* 7.10,11,12,13, 19. *Acts* 11.12.

Quest.

Of the causes of back-sliding.

Q. SIth sin hath such fearefull effects, and men void of feeling of their sin, are in so dangerous a case: how come a number, who have had some good feeling, to such coldnesse in Religion, hardnesse of heart, and senslesnes in sin, as to make no conscience almost of any sin?

Ans. 1 By a vaine conceit that our case is good enough, comparing our selves with others, and not with the Law of God and the image of Christ, to which we

Quest.

we should dayly be more conformed: and by forgetting that we should every day grow better and better, untill we come to perfection; and that when we goe not forward in Christianity, we goe backward in God's just judgement, for making a base account of those beginnings of his heavenly gifts, Gal. 6.4. *Psa.* 92.13,14. *Eph.* 4.13. *Heb.* 6.1,2,3,4,5,6,7. *Mat.* 25.

2 By neglecting the meanes of the preservation and increase of grace: as of living under a holy Minister ordained of God, ordinary hearing, reading of Scriptures, and other good bookes, constant receiving the Sacraments, conference, prayer, meditation, examination, fasting, and the like: or doing these things for a fashion onely without reverence, or at least, not waiting on the Lord for the fruit of them, or neglecting our calling, or being any way unfaithfull or negligent therein.

Mar. 4.24,25 Heb. 10.24, 25,38.

By committing some grosse sin, or living in some unknown sin, without effectuall repentance, as *David*: or not glorifying God according to our knowledge of him; in practising all holy duties which hee requireth: or at least not receiving the love of the truth soundly, but onely a taste of it, or for a fit to serve the time, *Mat.*25.29. *Rom.*1.21,22. 24,26,28. 2 *Thes.*2.10,11,12.

Quest.

4 By overmuch greedinesse in seeking earthly things, whether our pleasures, profits, ease, or credit, or safety from troubles, which steale away our hearts, and choake grace, or seeking them more then Gods glory and his favour and love, with the things which concerne his Kingdome, or with the neglect hereof, and of the salvation of our brethren. For our love cannot be in the highest degree to two contrary Masters, but as it increaseth toward the one, it decreaseth toward the other. Neither

Mat.13, 22, 44,45,46. Luke 8.14. Mat.6.33,10. 19,38. Mar.6.24. 1 Ioh.2.15.

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Queſt. ther will our jealous God p
our love with the world:
either he will be loved with
the heart and with all the ſoul
and above all earthly things;
not at all, *Jam.* 4.4. *Mat.* 22.
Luke 14.26.

5 By familiarity with the e
mies of Gods religion, or m
notoriouſly prophane or luk
warm profeſſors: for it is the
Judgement of God to leade
temptation hereby, ſo giving
up for theſe ſinnes, *Pſal.* 26.
& 16.3,4. & 15.4. *Prov.* 22.
25. *Deut.* 7.1,2,3,4,5.

5 *Of finall Apoſtacy or back-ſliding whether a Childe of God can fall finally?*

Ob. BVt if I finde once that I am a Childe of God in his favour, I may be ſure that I cannot fall away utterly; yet loſe his favour, although keepe not ſo ſtrict a courſe, ſomewhat follow my pleaſure and frame my ſelfe a little to

time, or live in some things of which I am not perswaded that they are good, or omit some lesser duties. For God is unchangeable in his love, that whom hee loveth once, hee loveth to the end, and so infinite in his mercy, that he cannot take it from his utterly: besides that, In many things we sinne all.

Answ. Satan can transforme himselfe into an Angell of light perswading thee all is well, when it is nothing so: for thou mayest goe as farre as *Herod* or *Judas*, yet bee in no better state then they. Therefore it is good to follow the advice of the holy Apostle *Peter*, to give all diligence to make thy calling and election every day more sure, by keeping in all things this strict watch of the Lord, so encreasing in the practice of true piety. 2 Pet. 1. 10. Psal. 119. 6.

2 Be it so that thou art the child of God, and in his favour: yet living in, or committing but

some one small sinne in thy ac-
count, or for doing that where-
of thou hast no warrant:
wherein thou doubtst
thou offendest God, upon what
faire pretence soever thou do
it, thou mayest indanger
selfe, not only to lose the feelin
of the Lords favour and love,
but also all the experiments o
his kindnesse, and gracious fa-
miliarity, and moreover, bring
upon thee all the miseries befal-
ling the impenitent person, men-
tioned in the first helpe of our
examination, *pag.* 23, 24, 25, 26,
27. save onely the two last: a
some of them thou art sure n
feele, if thou prevent them
by speedy & earnest repentance
so that thou mayest come to th
estate: as if thou hadst all th
world, thou wouldest willingl
give it to be assured of Gods fa
vour; or else to have his ha
to lye heavy upon thee all th
life long, as upon *David* a
his adultery and murther: th

th

thou wilt thinke it madneſſe, to buy the ſweeteſt ſin at ſo high a rate. Let that ſeverity againſt *Moſes* and *David*, the deareſt ſervants of the Lord, warne thee herein; for this hath the Lord promiſed to his as a gracious favour, that he will correct their offences with the rod, and their ſin with ſcourges, becauſe hee will not utterly take his mercy from them, nor damne them with the Reprobate.

Pſa. 89.30,31 32,33,34.35 Rom,11.29. Eſa.49.15,54 10.49,20,21 Iohn 13.1.

6 How to recover the feeling of the Lords favour, and to obtaine the removall or ſanctifying of his judgement unto us.

Qu. BVt how may I recover the feeling of the Lords favour, and remove his hand, when it any way lyeth heavily upon me?

Anſ. The Prophet *Jeremy* anſwers; Thy ſorrow being for thy ſinne, thou muſt ſearch and try thy wayes, and turne againe unto the Lord. 1. Thou muſt by di-

ligent ſearchiug finde our thy particular ſins, as neere as thou canſt. 2 Thou muſt acknowledge them according to their nature with griefe and ſorrow of heart aggravating them (according to their circumſtances) to increaſe thy unfained ſorrow and repentance, as *Nathan* did the ſin of *David*, and as *David* himſelfe

2 Sam.12.7, 8.10,11. Pſalm.51.

3. In the ſenſe of thy ſin, loathing it and condemning thy ſelf for it, thou muſt cry earneſtly for pardon, in and through Jeſus Chriſt, not reſting till thou find comfort. 4. Thou muſt offer thy ſelfe to God, to ſerve him all thy dayes, according to the ſtrict rule of his Word, watching gainſt and abhorring all ſin, but eſpecially thoſe whereby thou haſt moſt diſhonoured and offended his heavenly Majeſty, and wounded thine own conſcience. So applying to thy ſelf the comfortable promiſes of the Goſpel as they are ſet down before in the Articles of faith, waiting up-

the Lords mercy, by continuing in [a] instant prayer, thou shalt at length undoubtedly finde true comfort, though he defer longer (as sometimes he doth, when we have made small reckoning of his favour or grieved his Spirit by some hainous sin) and in his due time thou shalt have his hand removed, or much comfortable experience of the sanctifying of his corrections unto thee.

[a] Thou must prevaile as *Iacob* wrestling & weeping, hold fast, let him not goe before he have blessed thee he will certainly do it. Hos. 11.4. Meditate withal upon the rules of our direction in our examinatiō, chiefly rule 8, 9, 10.

7 *Of the certainty of Gods favour and how it is increased.*

Q. BVt when may I be out of doubt of this favour of the Lord?

Answ. Then, and so long onely as thou makest conscience, thus to walke with thy God in all his Commandements, as his obedient child, and doest stedfastly purpose so to continue all thy dayes, thou mayest be assured of his love, as of thy tender Father: and still, ever more and more, as thou increasest in more

obedience. Thine owne experience shall teach thee: for his love herein is as the love of fathers and mothers, but that it is so farre above theirs, as the heavens are above the earth: Esay 49.15,16,17. & 55.8,9.

Therefore we are oft to consider of our growth, that it be sensible: As in trees, untill they come to their full greatnesse; in children, till they attaine unto their vigour; in good scholars apparant in their yeerely examinations. As these are more esteemed, the more they grow trees, in bignesse and store of good fruit; children in stature, obedience, and wisedome; scholars, in the best learning and nurture: so is it with us in Christianity. And as the scholars are by their profiting incouraged to go on with cheerfulnesse and boldnesse: so likewise the obedient child of God growing as in grace, so in all comfortable assurance, Jo. 15.2. 2 Pet. 3.17. 1 Hin-

Hinderances of our assurance of Gods favour.

Q. HOw comes it to passe, that so many doe never attaine unto any assurance of Gods favour, that they are in the state of grace: but remaine alwayes doubtfull, especially when once their consciences are a little awaked, or else come to lose their assurance of it?

For this, see it more at large in Master *Byfields* little booke of the signes & assurance of Gods love *pag.* 8, 9. &c.

Answ. In most it commeth to passe, because they never regard the getting of it, as not worthy their labour; or for that they thinke it unprofitable to be attained; or else content themselves with some common hope, at least, that they shall doe as well as others, and that God is mercifull.

But of those who have, and do still desire to attaine it, many are usually hindred, through some of those causes of back-sliding, mentioned in the fourth question before, *page* 165. as

namely, Through conceitednesse of the goodnesse of our spirituall estate, and so, by not labouring to grow better and better every day. Or by neglecting some way, the meanes of the preservation and increase of grace. Or by committing or living in some knowne sin. Or else for not glorifying the Lord our God according to our knowledge of him. Or for not receiving soundly the love of the truth. Or by that over-much carefulnes in seeking some earthly thing. Or it may be, thy familiarity with the wicked. But most commonly it is through want of care and conscience, to examine seriously from time to time, our spirituall growth in grace, both in subduing & mortifying of every sinne more and more, chiefly sins following our nature & calling: and withall for lack of trying our daily increase in every Christian grace, and strength to performe each holy

duty

duty more conscionably.

How a holy and sound Christian may want the feeling of Gods favour, and so of this assurance.

Qu. BVt may not a Christian use this examination, and also have in himselfe truely this growth in all graces; and yet want this assurance?

Answ. Yes, in case of melancholy, where the ill and noisome humors of the body doe darken the light of the soule, that it cannot so much as see, much lesse feele its owne happy estate; and especially when Satan, through the Lords permission, gets his advantage to hinder this mercy.

And so likewise in some spirituall desertion or temptation, it may fall upon any of us, even the dearest servant of God: as upon *Job* and *David*, for the humbling of us for a time, to awake us out of our security, or to try us, what reckoning we make of the Lords favour;

what we will doe for the attaining the same againe; that wee may learne to esteeme better of it, and to be more carefull to retaine it when we have recovered it, & ever to give it better entertainement: or to make his security, Justice, power, and mercy more knowne, in giving to Satan the greater foyles, to his owne the greater deliverances, and in making his tender care more seene, in watching over them in their greatest distresse, and the like. And finally, in many of the deare Saints of God, this much hindreth their assurance, through their owne ignorance, and Satans subtilty, that they looke more at themselves, to finde perfection in themselves, then at Christ, in whom alone their perfection is; and so, that they more pore upon the weaknesse of Gods graces in them, then consider the soundnesse of the same, or the sufficiency of Gods grace in Jesus Christ.

Obiect. 2. 3. 4.

Christ, and of Christs merit, with his perpetuall intercession: appearing ever before his father for them, for their Justification and salvation, and to cause them ever to be accepted of him. Thus it is commonly in all those poore soules, who so much complaine of the hardnesse of their hearts, and that they cannot be sufficiently humbled for their wants and other sinnes, or that they cannot beleeve: which altogether forget, or are ignorant hereof, that all our righteousnesse whereby we are justified in the sight of the Lord, and shall ever stand with boldnesse before our God, is wholly in Jesus Christ, out of our selves, and made ours onely by our faith in him, apprehending and applying him and his righteousnesse unto our selves: That our faith is not any part of the matter of our Justification but the hand meerly to apply Christ unto us. Neither is it the truth and strength

1 Cor. 12. 29. Heb. 7. 25.

Rom. 3. 22, 23, to the end Rom. 4. 5. 6. 7 &c. Rom. 8. 1. 3 Ro. 10. 31. 32

of

of our faith, but the truth and soundnes of it, which thus layes hold on Christ to make him ours, though it be but as the
Mat 9.23.24 Luk.17.5,6. Mat. 17.20. withered hand for feeblenesse; or for quantity, but as the grain of mustard seed: And so for all
Mar. 12 33, 35. Gal 5.22,23 other graces of the Spirit, they are onely to manifest our faith and the soundnesse of it, and so the truth and certainty, of the Spirit of God dwelling in us. In all which graces this is a chiefe part of our perfection, to be able to feele and bewaile our imperfection; and in them all, wee
Mat 5.23.24 moreover are indeed, & in Gods account, such as we unfaignedly desire and strive to be. This therefore is the wisedome and goodnesse of our God, to leave
2 Cor 12.8. such wants and weaknes in his deerest servants, to beate downe the pride of our hearts (we being all in this behalfe exceedingly prone to justiciary Pharisees) and thus to drive us altogether out of our selves, to make

make us to deny all our owne righteousnesse, accounting our best workes but as filthy clouts, for the impurity cleaving thereto, and to teach us to give all the glory and praise, both of our justification, and salvation, to him alone in Jesus Christ, and to esteeme all but losse and dung in regard of Christ, and that we have enough, if we be found cloathed in the glorious Robes of his righteousnesse: and in a word (as blessed *Paul* speaketh) that we may be found in him, that is, not having our owne righteousnesse which is of the Law, but that which is thorow the faith of Christ, even the righteousnesse which is of God through faith.

Esa. 64. 6. Rom. 3. 27, 28, & 4. 1, 2, 3 4, &c. Rom. 11. 32, 33, 34, 35. Phil. 3. 8, 6.

In these cases the cure of the body by Physicke is to bee looked unto, according to the direction given before in the first Commandement, to them who are any way troubled in minde, *Page* 75, 76. And so like

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likewise in the meanes how to recover the feeling of the Lords favour; *quest. 6. pag. 171.* And chiefly our stedfast beholding Jesus Christ, giving God all the glory of our justification & salvation, and so of his favour and love in and through Christ alone.

The most certaine and infallible meanes to attaine unto the strong assurance of the Lords favour.

Q. WHat is then the most certaine and infallible meanes to come to this strong assurance of the Lords favour, and of our present and eternall happines, so as let Satan and all his instrumentes loose upon us, though they may daunt us, and it may be for a time cause us to stagger through unbeliefe, yet shall not be able to drive us from this assurance?

Answ. The daily practice of the triall of our spirituall estate joined with humiliation and stand prayer; especially the found and constant course of

examining our selves from Sabbath to Sabbath, in our preparation to come before the Lord according to the direction, *Pag.* 21. and chiefely, by turning our eyes from our selves, and our owne imperfections in the feeling of our wants, to Jesus Christ, and that absolute perfection to be found in him, For this true beholding Christ, and this alone, is it that can indeed bring unto our soules (upon certaine grounds and undoubted demonstrations) that peace and joy of conscience, passing all understanding, and that confidence, boldnesse and assurance which can never be appalled, when by the evident testimony of our conscience, we finde lively fruits of our faith and of Gods Spirit; though not in that measure which we doe desire, yet in truth and soundnesse, & in the longing desire of our soule, and that we doe not live in any one sin, so far as by wise and carefull searching

we

we are able to finde it out, but hate and abhorre even the very leaſt, and contrarily, that wee have not onely begun, but alſo doe increaſe in ſtrength, and ſtill more and more ſtrive to walke in every commandement of God without reproofe, and therof true love to our Lord and Saviour. The reaſon hereof is, becauſe theſe (as we ſaid) are the undoubted evidences of Gods holy Spirit dwelling in us, and the unfallible fruits of a living faith. And becauſe this unfained deſire to performe a conſtant, chearefull and perfect obedience, is the only true triall of a good and naturall child, yea, of an obedient ſervant, a loyall ſubject, a faithfull ſpouſe, a living member of Chriſt, one in whom Chriſt dwels and remaines and ſuch a one as is by Chriſt made a right heire of all, to raigne with him for evermore. Vnto this indeavour all the promiſes are made through the whole

Gen.17,1

Gal.5.22,23 Iames.2.18.

Mat.4.1.6 Iames 1 pſal.10.17, 18. Ioh.1.7.& 2.4. pſal.119.34. Mat.12.33. Ier.17.10, Mat.25.11, 23.

Book

Book of God both for this and eter-
nall life. This alone can shew our
heart, which is otherwise deceitfull
above all things: And finally, because
according to this indeavor we must
be judged at the last day.

*The Sacraments a speciall meanes for
the increase of our faith.*

Qu. But may not the sacraments be
a gracious & a special means
for the increase of our assurance?

Ad. Yes, they in the right use are
among all the principall of those means
ordained by the Lord, to keepe us
from backsliding: and so for the pre-
servation & increase of grace men-
tioned in the causes of backsliding.
Seeing they are the Lords seales for
the fulnesse of our assurance, both
of forgivenesse, and of his favour in
Christs blood; and so speciall helps
for the stirring up and increasing of
all the graces of God in us, and con-
sequently of all spirituall strength
and assurance.

Qu. 4. cause 2. pag. 257.

Quest. When is our Baptisme such
a seale and assurance to us?

Ad. When we begin to make con-
science

science of our wayes, and are in some sort able to walke in all the good wayes of God, and so in newnesse of life, and are purged from our sinnes and corruptions wherein we have lived, having the strength of our corruption abated in us. This is nothing else but the inward and powerfull baptizing by the Word and Spirit of Christ, wherby we are fully assured that our sins are washed away by his blood, and that we are ingrafted into Christ, & within the covenant of grace, and that our Baptisme is effectuall unto us for our salvation, and a certaine seale thereof. And as we feel this inward Baptisme, that is, the Spirit of Christ more framing us to this holy practise, so is our assurance still more increased.

Eph. 5. 26. 1 Cor. 6. 11.

Mat. 3. 11. Io. 43. 5. Ro. 6. 34 Ga 3. 27

Qu. What are we to doe, that the Sacrament of Baptisme may be thus effectuall unto us.

A. By oft meditation, especially whensoever we see that Sacrament administred, of our owne duty and Covenant wherewith we are bound

by our Baptisme: and that we are not our owne but the Lords, being by our baptisme wholly consecrated unto his Majesty: And withall by labouring (chiefly in beholding the action of Baptisme) to apply unto our selves the love of God giving his Son, and of Christ Jesus offering himselfe for us; yea by applying effectually unto our selves the merit of his death and passion, even of his precious blood shed for us, for the washing away of our sins; that so the Lord may by his spirit cleanse us, not only for the guilt, but also for the filthinesse of our sin, still mortifying and burying the remainder of the corruption in us, and raising us up daily to walke more cheerefully in newnesse and holinesse of life.

Mat. 28. 19.

Ioh. 3. 16. Rom. 5. 6, 8, 9, 10

Rom. 6. 3, 4.

Qu. When is the Lords Supper so effectuall for our full assurance?

An. When our soules are through the same nourished to eternall life, by the Body & Blood of Jesus Christ crucified for us, and when we feel a further growth in Grace, and so thereby, a further confirmation, that we

we are in the Covenant of Grace, and in Gods love and favour.

Of our preparation to the Lords Supper.

Qu. WHat are we to doe, that it may be so effectuall and powerfull unto us, thus to nourish and increase our assurance?

Answ. To the end that the Lords Supper may be so powerfull and effectuall, we are to doe some things before our receiving, some things in the very act of receiving, some things after.

Q. What are we to doe before?

A. We are first to consider the necessity of our preparation, before we draw neare to the Lords Table. 2. What ones we ought to be, whom the Lord cals to this Sacrament, and to whom it belongs. 3. That we understand the meaning of the Sacrament all signes and actions, & be able spiritually to feed upon Christ, by and through the outward signes. 4. That wee have a true and lively feeling, that we stand in present need of the Sacrament; and so can come hungring and thirsting after it.

For your better helpe in this blessed worke I referre you to those worthy treatises written of purpose, Of our preparation to the receiving of the Sacrament having here only pointed at the heads.

For

For the first of these, *viz.* the necessity of our preparation, we are chiefly and most carefully to looke unto it, because the Lord is a holy God, and will be sanctified in mercy or judgement, in all who draw neere unto him, especially in his chiefe Ordinances, as namely in this. And therefore hee hath so severely commanded and enjoyned all sorts, first, to examine and try themselves, and so to eate of this bread, and drinke of this cup, and hath moreover shewed himselfe so severe to his owne people, for their unreverent comming to this Sacrament. And finally, we may expect that God wil measure a measure inblessing and assurance, according to the measure of our preparation and care to come before him.

1 Cor. 11.31. Levi. 10. 3. & 22. 3 Exod. 19 21.

1 Cor. 11 28. 2 Chr. 30 9, 10. 1 Cor. 11 29. 30, 31, 32. Mat 7. 2, Psal. 4. 5. Mark 4. 24.

2 For the second, that is, what ones we ought to be whom the Lord calls to this banquet. We ought to be such as desire unfaignedly with all our hearts to walke humbly in all this Covenant of the Lord all our dayes: for to such onely this seale

seale of Gods covenant doth appertaine. And to this end, we are ever to try and examine our selves, in a more serious manner, before our receiving of this Sacrament (though before each Sabbath we are to doe it for our better preparation) yet then more carefully, according to the direction for the time of our examination, *pag.* 21. *Sect.* 4. 12. That we may not come lying in any one sin, so far as by our diligent search we can finde them out, but that we labour to bring our hearts to an unfained sorrow for them, and a true hatred of them all; even of the very corruption still remaining in us; so to prevent the Lords chastisements, and corrections for our carelesnesse herein. And moreover, that we be such as have set our selves, at least in the full purpose of our hearts, to walke in all the commandements and ordinances of God all our dayes, and so doe feele both the Law and Gospell of Christ powerfull in us, to the increase of our sanctification & salvation. Finally, that we have be-

gu

gun to be such both for our faith and repentance, as our God requires of his people. And then though wee feele not our selves to be such, in such a full measure of conformity as we desire, yet if wee perceive that we be such in the inner man, that is, in a longing desire to be such and in a full and constant resolution never to rest untill wee attaine thereunto; Christ hath ordained this Sacrament for us; both to assure our hearts, that we are they for whom God hath given his Son, and also to increase our spirituall strength and all his graces in us. Rom. 7. 2,25.

3 Weare to be carefull that wee understand the meaning of this Sacrament, and also that wee be able by the outward signes and actions which wee see, to conceive and be put in minde of the inward graces signified thereby; and that in such sort, as wee shall see after in this manner of receiving, what is to be done of us then presently as we are communicating. 1 Cor 11 24,25,26 Exo. 13. 8,14.

4 For

4 For the fourth, we are to bring our hearts to a lively feeling, that we presently stand in need of the Sacrament, and so can come hungring and thirsting after the Spirituall nourishment, which we shall be able to doe, when we bring our soules to a right sense of these things. 1. That both our faith and repentance, and so all the Graces of God, yea, the whole new man, is exceeding weak in us, especially in regard of the time and meanes which our God hath vouchsafed us, and chiefly in temptation, which by our sound Examination of our selves we shall easily discerne. 2. That it standes us upon to strive forward to perfection, and that without doubt we are but Hypocrites, if we think our selves perfect enough, and see not to be perfect, as our heavenly Father is perfect, and that we must needs go backward in Christianity if we goe not forward. And finally that hee who hath the Spirit of Christ, cannot chuse but worke out his salvation both in fear and tre-

Mat. 5. 48.

thing. 3. That God hath ſpecially ordained this Sacrament, as a moſt powerfull meanes for nouriſhing and confirming theſe heavenly graces in our ſoules, and ſo for ſtrengthening the new man, for ſo much as it doth effectually apply unto us, and aſſure our conſciences of the forgiveneſſe of our ſins, through the blood of Chriſt: from which aſſurance chiefly as from a living fountaine, both the grace of Adoption, and alſo the graces of ſanctification doe iſſue and proceed. And thus much for that which we are to doe before our receiving.

What we are to doe in the time of the adminiſtration of the Sacrament.

Qu. But what are we to doe in the time of the adminiſtration, that we may doe it with fruit and comfort?

Anſ. We are to labour according to the inſtruction and commandement of our Saviour, to bring our hearts to an inward feeling of all that which outwardly is done: be- Luk. 22. 19. Iob 4. 33. 1 Cor. 11. 24, 25, 26, 29.

cause otherwise we dishonour God, profane his holy Sacrament, and deceive our owne soules, if we thinke that the outward action alone will serve the turne. And this we are to doe, not only when the Minister goeth to the Communion Table, but from the beginning of the publike Prayers unto the end, (the whole action of the Congregation assembled to receive the Sacrament, being termed by the name of breaking of bread,) more especially in these particulars.

Act. 20.7.

1 Seeing the Bread and Wine upon the Lords Table, prepared and consecrated by the word, prayer and thanksgiving of the Minister unto this holy use, we must with joy, & heart remember, and even behold how Jesus Christ was prepared and sanctified in his whole life to be the only and al-sufficient means of nourishing our soule to eternall life, and of preserving us in the state of grace, yea of strengthening and refreshing us in all our troubles and temptations.

3 When we see the bread broken, and the wine powred out by him, then must we with griefe and indignation of heart, thinke of our sinnes which crucified and pierced our Lord and Saviour, causing him to suffer so infinite and unspeakable torments, and even to be a man of sorrowes: And wi hall are we then rightly to consider of the infinite justice of God; and his anger against sin, that could not have been appeased but by thus meanes alone.

3 When we see the bread and wine offered unto us by him, and do hear him in Christs name, commands us to take, to eate and drinke; then must we with joy and thankefulnesse of heart, meditate of the wonderfull love of God towards us, not onely in the sparing of his own Son, but in giving him for us; and moreover also in offering him thus unto us; and commanding us to beleeve in him; so feeding on him spiritually.

4 In taking the bread and wine and in eating & drinking the same

we are to ſtirre up our ſoules by faith, to lay hold upon, and to apply to our ſelves all the merit of Chriſts paſſion; and to aſſure our ſelves that all which he ſuffered is thus confirmed, and that by thoſe unſpeakable torments of his owne Sonne, Gods anger is fully appeaſed, and his juſtice fully ſatisfied for all our ſinnes. Thus to endeavour to feed joyfully thereupon, that we may not only feele our ſelves fully ſatisfied thereby, yea refreſhed and ſtrengthened againſt all temptations, but alſo quickned and enabled to walke more cheerfully in a holy obedience.

5 Beholding them who communicate with us, to ſtir up our hearts to beare a loving affection, as to them, ſo to all Gods people, being partakers with us of Jeſus Chriſt, and admitted with us into the ſame high dignity.

6 Having thus received theſe unvaluable benefits at the Lords hand, to offer unto him again, with joy and all thankfulneſſe of heart, not

only

only the sacrifice of almes, *viz.* somthing according to our ability, for the reliefe of the poore: and also of praise, but even to offer up a-new our bodies and soules to serve him in more holinesse, all the dayes of our life, in token of our thankfulnes for this inestimable mercy of our Redemption, and for this fatherly care in thus ordaining this Sacrament for the strengthening of our faith, so to nourish us to eternall life. Heb. 13. 16. Hos. 14. 3. Rom. 12. 1.

What we are to doe after the Administration ended.

Qu. WHat we are to doe, after our receiving, and the whole administration thus ended?

Ans. To try what increase of joy and comfort wee feele wrought in us by the Sacrament, in our further assurance of Gods love and favour in Iesus Christ: and so what further resolution wee find to lead a holy life, which will by Gods grace follow in us, if we have been partakers aright. If we perceive not this working, then are we wisely to con-

sider, whether God may not justly deprive us hereof, for want of care in our preparation: which if we find, we are presently to humble our selves before God in reverent prayer, with unfained repentance for this our grievous sin, that judging our selves, we may not be judged of the Lord. If wee cannot justly charge our selves with any such negligence in our preparation, but that we have done our diligence to prepare our selves, and yet cannot feele this assurance; and working then are we in instant prayer and supplication to wait on the Lord in the use of all other the holy meanes ordained to this end, especially using more carefull examination of our owne hearts and wayes, that we have not in some sin unrepented of, or at least in the omission of the practice of some necessary duty. But contrarily wee finde our assurance and comfort increased, and thereupon also our holy resolution, even to walke more cheerefully with God then are we to returne humble thanks

thanks for it to his heavenly Majesty and begge of him the perfecting of this good worke in us; to resolve to doe our endeavour to come to this holy banquet, and that rightly prepared; and to be more carefull all our dayes to performe all our holy vowes, chiefly those which we have so publiquely renewed in the presence of his people: to observe more conscionably every part of this our Covenant with him, never sliding backe to turne to any of our former sins, but to strive and haste forward with all joyfulnes towards the marke, and the full fruition of his kingdome and glory.

This will undoubtedly bring us such a strong assurance, that the gates of hell shall never prevaile against us, but that wee shall stand firme & sure against every assault of Satan, and that wee shall finde the Kingdome of Heaven whilst we are here upon Earth, and an entrance opened abundantly to the full fruition of the eternall Kingdome of Glory.

But for this matter of our assurance thus increased by the Sacrament, I referre you (as I said) to the larger Treatises written of purpose for the further direction and assurance of Gods people herein. And thus much for the manner of our fruitfull receiving of the Sacrament and the meanes whereby wee may come to most strong assurance of the Lords love and favour towards us: and that it shall never be utterly taken from us.

Quest. *Are there not some special Preservations against every sinne.*

Ans. Yes; these following.

1 THat we be resolute to chuse rather to endure any misery, then to sin against God: as *Joseph*, *Daniel*, and the three Children: *Dan.* 1. 8.

2 That we consider the hainousnes of the least sin, that it is against Gods infinite Majesty, and the riches of his bounty in giving his own Son for us: also against his honour and that love and loyaltie which we pro-

professe and owe unto him, for all his goodnesse and mercies; and likewise against our Covenant with him, deserving the eternall curse of God: and more by the fearefull punishment of the sin of the Angels, of *Adam*, *Lot's* wife; so of *Moses*, *Uzzah*, *Saul*, *David*, *Ezechiel*, *Iesah*, and chiefly that inflicted upon the Son of God himself for our sin: so to accustome our selves to subdue the very least sins, seeing a Child of God cannot looke to carry away the least fault against knowledge and conscience, unpunished, without speedy submission and amendment: *Numb.* 20.24. *Deut.* 3.26.

3 That we warily resist the first motions to any sin, and be carefull to avoid every occasion thereof, as wee doe of infectious diseases: 1 *Thes.* 5.22. *Gen.* 39.10.

4 That wee live alwayes as in Gods presence, whose eye is ever on us, and who may take us away on a sudden: remembring also our appearance before him: so making every day as our last day, alwayes

2 Chro. 13.10. 2 Sam 6.7 Prov. 5.8. & 6.25. 27, 28. Acts 24. 25, 26. Math. 34. 44, 46.

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Let thy great deliverance never depart out of thy heart: look to this as thy life, thou that desirest to be kept from all evil & find the comfort that is in godlinesse remember when David was caught, & when God hath revealed himself most familierly to his.

prepared to give up our account. *Gen.* 17.1. *Iob* 32.22. 1 *Cor.* 5.10.

5 That we keep continually a fresh remembrance of Gods great goodnes especially his chiefest mercies, bodily and spirituall, ordinary, & extraordinary, to say always as *Ioseph*: *How can I do this, and sin against my good God? Psa.* 103.2,3,4 &c. 116.12 26. *Gen.* 39.6. *Neh.* 5.11

6 That we be walking ever painfully in our speciall calling with God, as in the eye of our tender Father, that Satan may never take us out of our way. And so in the conscionable use of all the meanes of grace: *Psa.* 91.11. *Deut.* 30.15, 19, 20.

7 That we keep withall a perpetuall memory of the former misery of sin, and blessings of righteousnes.

8 That above all we use fervent prayer upon all occasions to be kept by these preservatives, 1 *Thes.* 5.17. *Ephes.* 6.14.

Qu. What meanes may we use to keepe always a tender conscience?

Ans. These following principally.

1 THis weekely[a] practice of considering our wayes, and carefully observing how we grow: *Psa.* 119.59. *Jam.* 1.25.

2 Carefully using all the meanes of grace, neglecting not one: 2 *Tim.* 1.6.

3 Avoyding presumptuous, or grosse sins: *Psal.* 19.13.

4 Companying familiarly onely with the godly, avoyding the company of the wicked so far as is possible, reproving their evill behaviour, where we may conveniently in all wisedome, bearing ever a secret detestation of their sin: *Psa.* 15.4. & 16.3. & 119.63.

5 Watching against worldly cares and delights, that they steale not our hearts away from the Lord and the duties we owe to him: *Matt.* 6. 24. & 13.12. *Luke* 21.34.

If we thus watch, that we may never offend the Lord in the least matter, but ever keepe all his Com-

[a] Let experience teach thee.

mandements, having our eyes alway looking at him, as the eye of servants looking at the hand of their Master, we shall not need to feare; he will watch over us for good continually, and to save us from all evill. So long we are under his protection, his fatherly providence shall feed us, and supply all our wants: his watchfull protection shall make us safe.

This is the generation of them that seeke him, of them that seeke thy face, this is Jacob: Psal. 34. 6.

The way of the righteous shineth as the Light, that shineth more and more unto the perfect day: Prov. 4. 18, 19.

Such as be planted in the House of the Lord, shall flourish in the Courts of our God.

They shall bring forth fruits in their age, they shall be fat and flourishing: Psal. 92. 13, 14.

The loving kindnesse of the Lord endureth for ever and ever upon them that feare him, and his righteousnesse upon childrens children, unto them

that

that keepe his Covenant, and thinke upon his Commandements to do them: Psal. 103. 17, 18.

When others are cast downe, then shalt thou say, I am lifted up, and God shall save the humble person: Job 22. 29.

FINIS.

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THE TRVE WATCH AND Rule of Life.

The Second Part.

Containing

The Rule and Summe of PRAYER.

According to the Patterne of the LORDS PRAYER.

So plainely set downe, that the weakest Christian, taking any paines, may in a short space learne to pray of himselfe, with much assurance and comfort: both to get strength to observe the Lords Watch, and to help to turne away future Iudgements.

LVK. 21.36.

Watch and pray continually that ye may be accounted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of Man.

LONDON
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TO

TO THE RIGHT HONOURABLE, my singular good Lady, Lady ELIZABETH, Countesse of *Huntingdon.*

OVr Saviour hath not without good cause (Right Honourable) so oft called on us to Watch and Pray, joyning these two together, and warning his Disciples in their greatest dangers to watch and pray, that they might not fall into temptation: and also charging us all to watch and pray continually, that wee may be accounted worthy to escape the evils that shall come to passe, and to stand before the Sonne of man: Because we can neither Watch, unlesse we Pray, to obtaine strength from the Lord by it, nor pray with any comfort or power, unlesse wee watch, nor ever get assurance to escape the evils that shall come on the world, much lesse the temptation of Satan, and damnation of

Math. 13.33 & 14.18.

Luk. 21.36.

of hell, and appeare before our Saviour, unlesse wee both watch and pray. In regard whereof, first, my duty to the Majesty of God, who prepared the *Watch* against so needfull a time, and after, so graciously caused my poore desire therein to be accepted in his Church, hath encouraged me to endeavour to adjoyne unto the *watch* this short direction for Prayer, as a second Part and unseparable companion for the further good of his servants, of whom sundry have desired it at my hands. And secondly, your most favourable acceptance of it, being dedicated unto my Honourable Lord, perswading mee of your Honours unfeigned desire both to obserue the same, and walke in all the wayes of the Lord, have inboldened me to presume to offer this to your honourable Ladiship; to testifie my dutifull and thankfull affection to your Honour also: and withall, my fervent desire that you may both walke hand in hand all your dayes, in the selfe same narrow way of eternall life, being of the same heart and holy accord, enabled thereunto by the Spirit of the Lord, obtained by continuall and instant Prayer: That so we may shine as glorious lights together in the earth, and after in the heavens, above the brightnesse of the Sunne for evermore.

To

This shall be in the meane time your key into the Palace of the Almighty, and to the presence-Chamber of his glorious Majesty: whereby you may be admitted at all times to most familiar conference, receive immediate answers from his Highnesse, obtaine the riches and pleasures of his house, with the most precious Iewels of his treasury, to adorne you far more gloriously than all the pearles and precious stones of all the Princes of the earth. All which shall utterly vanish as the dimmest starre, when the brightnesse of your glory shall appeare. You shall, as Israel, prevaile with your God, have his Angels, and all the hosts of heaven at your desire; all being at a perpetuall league with you. You shall vanquish the devils, and put them to flight, overthrow the plots of the wicked, and be accepted in your Prayers for the Church. Your honour shall thus subdue in your selfe each corruption; bring every thought into an holy obedience; finde the Comforter at hand in all your tryals; the sweet voyce of the Spirit, making you with confidence to call him *Abba*, oh Father, and giving you most strong assurance of his kingdome, and the life of the Angels in the very terrours of death. And finally, you shall thus most happily redeeme the dayes past, and lay treasure up in hea-

Mat. 7. 5,8. & 1.1. Psa. 115. 18 Iam 4.8. Esa. 55 4,2.

Gen. 31.28. & 1.2. Heb. 1. 14. Eph. 6. 18. Iam. 4.7. Iob 21. 27. 28,29.

Rom. 15. 16.

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ven abundantly, against the time of the perfect accomplishment of your eternall triumph and felicity.

Whereupon according to my perpetuall bounden duty, I shall always strive during my life, both by my incessant Prayer, and all other holy meanes, which the Lord shall in mercy vouchsafe unto mee his poore and unworthy servant. And in this study towards your eternall glory and happinesse I rest my selfe, nothing doubting of your like Honourable acceptation of this my poore endeavour, howsoever it be Penned in a most plaine and familiar stile, not to delight the curious with an houres reading (which I leave to others) but to helpe the honest heart that is desirous to learne of our Saviour how to Pray, and to continue therein in this life, without fainting; that it may rejoyce and sing with the Angels for ever after, when all others shall weepe and mourne, and never find any comfort or relieve.

Your Honours in the Lord

ever to be commanded,

JOHN BRINSLEY.

An earneſt Exhortation to all ſorts to learne to Pray, and to give our ſelves inſtantly hereunto; by way of the Preface to the Chriſtian Reader.

IT hath beene wiſhed (*Chriſtian and loving Reader*) that as I have gone briefly thorow the Commandements and Articles of the Faith, to ſet downe the True watch; ſo I would take ſome paines in like manner to go thorow the Lords Prayer, to ſet downe the Rule and forme of Prayer; for our further perfecting, and better obſerving the ſame Watch. Whereupon, notwithſtanding my great inability in reſpect of many of my Brethren, yet conſidering the Lords former mer-

cy,

cy, who shewes his power in weakenesse, and that by this motion of divers hee seemes to require my poore labour in this also: I have attempted likewise to make tryall herein; the better to incite the simpler sort to stirre up all sorts to this holy duty of Prayer; that wee may obtaine strength from the Lord, to keepe his watch more faithfully, innumerable other benefits procured by the same. And the rather weighing well into what dangerous times we are fallen, wherein the greatest (as it is much to be feared) is to a declining unto Athеisme, or generally to extreame coldnesse or lukewarmnesse, doe seldome or never pray privately; unlesse perhaps they use the Lords Prayer without understanding.

And of those who use to pray, some although they pray much; yet they doe it very superstitiously, to the provoking of the Lord, and hurt of their owne soules; instead of receiving any true comfort therein, as all our Popish sort doe.

Others

Others have a desire to pray, but want ability or leysure, as all our young and weak Christians.

A third sort droope in their troubles, temptations and feares, and are at their wits end, as Iacob's sonnes, not knowing what way to take, and so continue fretting and vexing themselves, or else attempt unlawfull meanes for their relefe and comfort.

A fourth are afraid to use the Lords Prayer as a Prayer, because they cannot comprehend the power and meaning of it in so short a forme.

All fist have gone forth with our Saviour unto the Garden, promising and beginning to watch and pray, which yet through our long peace, ease and prosperity are fallasleepe.

Another sort live in monstrous sinnes, as in oppression and unmercifull dealing, deceit, secret uncleannesse, and the like, without repentance, and yet imagine that they doe pray, and that their praiers are accepted, and that they shall be heard

in

in the day when they cry, deceiving their owne soules.

A last sort, and those our owne, and scarce to be found, abide therein with our Saviour, in watchings, cries and teares; wrestling and weeping, as Iacob for the deadly malice and bloudy threats of Esau, holding up also their hands in prayer, as Moses did in faith against Amaleck, to pacifie the Lords wrath, that it may not be powred out upon his people, for all our grievous provocations. To witnesse my love therefore yet further to these, and to all other the Lords people, I have thought it my duty, to offer this weake labour also to the Church of God, commending the successe thereof unto him, who is onely wise, and worketh by what instruments it pleaseth him, and above all th t we are able to conceive; Yet not before I had first communicated it unto some much reverenced of all for their Learning and Piety. Now only I crave pardon to speake freely to each of these sorts particularly.

And

And first, to you that Pray not at all, looke but upon the necessity of Prayer, consider well in what state you stand, untill you both can and use to Pray in some sort, that you are in the state of damnation, having all things accursed unto you, and working your perdition; and that you but onely tarry for the execution of Gods vengeance: and then, if God open your eyes to see your selves and your danger, I shall not need to call upon you. For I know you will give no rest unto your eyes untill you both can and doe practise this duty, nor that you will ever let day passe hereafter, but reserve some part of it from your pleasures and profits, to bestow on the Lord in Prayer, at least a morning and an evening sacrifice.

1 Hearken you that pray not at all.

For you that Pray in an unknowne tongue, or without understanding, be advised to spend no more labour in vaine, deceiving your owne soules; But learne of your Lord and Saviour to Pray according to that Heavenly patterne, wherein all true wisdome and comfort

2 You that pray in an unknown tongue.

are to be found, and which he hath prescribed unto you to use, if you be any of his Disciples; warranting you, if you so aske, you shall have: and then you shall find him to answere your hearts desire, and to carry you unto all his saving truth.

3 You that desire to pray.

And you that have a desire to pray, but know not how to perform this duty aright, I have chiefly intended your good: Both to direct you for the things which are principally to be begged of us contained in the Lords Prayer: the sum whereof I have endeavoured to set down plainly in these short formes, applying them to the times: and also to help you for the manner of uttering your requests. Herein I have aimed at this specially, that by daily practise and meditation herein, you may better attaine to the true understanding of the Lords Prayer, and ever have it in fresh memory: which being the true perfection and patterne of all holy Prayer, doth in the infinite wisdome of God comprehend whatsoever we can aske: that

you having first gathered by wise observation in the Watch, a true catalogue of your owne speciall sinnes and wants, together with the maine sinnes and wants of the Church and Land (which all may see how they cry for vengeance) may be able of your selves, both for matter and words, to make a most holy confession of sinnes, and powre forth your supplications according to your necessities with comfort and assurance. I have set them downe in foure severall formes, all containing the same matter: some more shorely, because of our wearinesse in the best things, and chiefly in this duty of Prayer, (though most necessary:) the other somewhat more largely for the fuller understanding of it; and the heads in the margents for the better remembring thereof, or conceiving the like. I have set downe every forme more largely then others, to lead us, as by the hand, to the practice hereof each being a more large exposition of the former. Not intending to tye any necessarily ever to use any one of these,

(though it were much better to use them or the like, than not to Pray at all, or to Pray unprofitably:) nor to use the whole ever at large (although all the things therein comprized, are to be begged dayly for our selves, or our Brethren, and wee shall find wonderfull comfort when we can so begge them with understanding) but to use those most which chiefly concerne our present necessity, and the necessities of the Church and our Land: all which may be referred to one of these six Petitions. As when wee would Pray for the glory of God, or to kindle the zeale of it in our hearts, or that he would shew his glory in the preservation of our King and Realme, to use the first. For the Church of God, and perfect unity therein, and against the proud enemies thereof, or to get more assurance that wee are the true members of it, to the second Petition. The third, for cheerefulnesse in doing Gods will, or submission to the same. The fourth, for dependance on God for the things of this life, and

against

against all worldly cares. The fift, for forgivenesse of sinnes. The last, against dangers or feare of temptation, or any evill whatsoever. I have laboured to set downe the heads so plainely in the margent, distinguishing them by figures, that every one that is desirous to learne, having but the severall parts of the Lords Prayer in his minde, may meditate of them, haply at his worke, or at Gods times any leysure. First marking how many things are chiefely to bee learned in the Preface, then in every Petition, so in the conclusion. And secondly, laboring with all to feele the need that he hath of them, our misery without them, and our happinesse in injoying them: stirring up his heart to a vehement desire of them; and then to try how hee can Pray of himself according to the same matter; using in the meane time the helpe of one of the Prayers set downe to get fit words: And withall a daily meditation of his particular sinnes, chiefely those following his nature and course of life, with his

principal wants and dangers, chastisements and mercies received) which will be the speediest teacher to the simplest, to pray with true feeling and power. If you would wish further direction for the generall confession of sin, you may use the first and second helpes in the Watch, of the miseries and hainousnesse of sinne, pag. 20. 25. If for an increase in holinesse the third helpe, of the blessings following a holy conversation, page 27. If for true comfort and thanksgiving; you may use the helpe of the Rules for direction and comfort in our examination, page 31. All which, with the graces which we have obtained in the Law, and promises which wee are assured of in the Gospel, must needs cause the simple to send forth most sweet Prayers and thanksgivings unto the Lord. And so much for you that are desirous to pray.

Now to you that droope and faint under your severall troubles and temptations, not knowing what

what to do the Lord hath shewed you plainly what you should do.

Learne of Eliphaz *in* Iob; Acquaint your selves *with your God search our sinnes by the true tryall.* Make peace with him: then you may lift up your face to God, *and make your Prayers unto him, and he will heare you:* And his light shall shine upon your wayes. When others are cast downe, you shall bee lift up, and God will have the humble person: *Therefore continue in Prayer, wrestling with him, let him not goe before he have blessed you, he will certainly doe it: Prove and see. Only wait upon the Lord in the way of righteousnesse, until he send you comfort: using all holy and warrantable meanes to helpe herein, to serve his Divine and Fatherly Providence. But be afraid of so much as ever thinking of any indirect course (as to doe but the least evill to obtaine never so great a good, and much more of Rebelling against the Lord or his Annointed,*

4. You that faint in your troubles. Iob 22.27.

Iob 22.29.

and that authority which he hath ſet over you: leſt above all other your miſeries, you bring upon you the terrors of an accuſing Conſcience, and procure unto your ſelves moſt certaine woe and endleſſe damnation. *And thus much alſo for you that faint in your tryals. If you deſire further advice, looke the Watch*, pag. 205. 206.

Rom. 13. 2.

5 You that are afraid to use the Prayer.

You that are afraid to Pray, using the Lords Prayer as a Prayer, becauſe you cannot comprehend the meaning of it in ſo few words, and ſo thus the multitude abuſe it; accept my earneſt endeavour to knit our hearts in one, both by aſſiſting you, that you may have the ſumme of the chiefe heads ever in freſh memory, at before your faces: and that who abuſe it without underſtanding, may learne a more holy uſe thereof. If yet you ſay, that you cannot ſo comprehend the full meaning of it, and all things contained in it, the like you may ſay (as I take it) of every ſeverall petition thereof, and ſo we ſhould uſe none of them in our prayers at all.

For

For you beloved, that sometimes were fervent in Prayer, but now are cold and heavy, or altogether false asleepe; I say not unto you, Awake, Behold from whence you are fallen, and the danger wherein your selves and the Church of God stands continually, seeing our experience teacheth us, that there is but a hayres breadth betweene us and death, especially if ever the Lord should leave our Iosiah, the breath of our nostrils; for one minute into the enemies hand: but onely I put you in mind of the speech of our Saviour to his drowsie Disciples. Sleepe henceforth and take your rest. Which the Lord in mercy save us from. But what meane all our prodigious signes? And above all, the worst, that almost all are false asleepe in the midst of such inveterate and deadly malice, with all sort of grievous sinnes increased to the uttermost, to provoke the Lord after so many bloudy praesages and terrible forewarnings sent of God so often and so graciously each after other, to prevent (if

6 You that are false asleepe.

I desire to awake you by oft beating upon this point.

it may be) the dreadfull execution of his most fierce wrath? What can we thinke of so many late and unwonted overflowings? Some of them on the middest and highest part of the Land; where the people were altogether secure, as not having the least thought of any danger by water: which altogether with former, (principally the inundation of the raging Sea) all must needes acknowledge to be the finger of God. Fortly they cannot but seeme to presage some fearefull and spitty overflow of Gods vengeance, unlesse we awake and strengthen the things that are readie to dye. If our sinnes had been so increased in the dayes of Popish blindnesse, they had been nothing in respect: but now in such a glorious light (wherein all of us have been convinced so many wayes, and subscribed in our hearts to the truth of God, and also doe generally still justifie the good wayes of God) than wee should set our selves to trample under our feet all true pi-

ety

ty and power of godlinesse: hating or scorning all that so walke, how gracious, dutifull and blamelesse soever they be. Th' must needs make our sinnes unmeasurable sinfull, and above the iniquities of all other people.

And you that imagine you pray and are accepted of the Lord and yet live in your unmercifull oppression or any other hainous sinne, may it not well be demanded of you, as the Lord doth of the people before the Captivitie: Will you Sweare, Lye, Dissemble, Oppresse, build your houses with bloud, commit Adultery drinke the bloud of Soules, and all other evill and yet cry, The Temple of the Lord, We are the servants of the Lord, and call upon his Name? Will the Lord take a wicked man by the hand? Can an Hypocrite call on God in the day of his adversitie? No, no, you deceive your owne selves; you can never pray so as to be heard, untill you have made peace with God by unfained repentance: and by a care-

You tha imagine you pray & yet liv in hainou sins with out repen tance. Ier. 7. 9. 4 10.

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carefull restitution, Peace with men. Nay, although you commit not halfe these sinnes, but live in any one of them, or other like, hath not the Lord said, you shall surely dye for it? What good then can your Prayers doe, when the Lord turnes away his eare (as from that which is abominable) and will laugh at your destruction, because you would not first hearken unto him to turne from your evill wayes, while he stretched forth his hands unto you?

Ez. 18.10, 11.

Pro. 1.24, 25, 26.

You that still continue with our Saviour.

Therefore unto you (my deare brethren of all sorts and degrees) who have continued with our Saviour hitherto, in watching, Prayers and teares; and yet at length begin as Moses to faint, With long holding up your hands, or are in danger thereof: I unfainedly desire of the Lord, that I may bee as Aaron or Hur, to helpe to confirme your weake hands and weary knees. Let not your hearts faint: The Lord our God is with us, while we are with him. Let us continue wrastling

Deut 21.11, 13.

1 Chro. 25. 2.

ing and weeping, and became so much the more instant and importunate, as the sinnes and dangers doe more increase: urging him ever with his owne glory, with the pride of his enemies, and their blasphemies, if ever they should prevaile: together with his gracious promises, love and former mercies, both to all his owne people in all ages, and especially towards our selves, declared hitherto in all our Peace, prosperity, miraculous deliverances, with continuance of the Gospell beyond all expectation.

Three things wished at the hands of all, feari g God.

1

Each to know and amend our speciall faults.

Oh that all the Land fearing the Lord, and the tokens of his displeasure, had hearts to performe these three duties to his Heavenly Majesty!

First that every one of us would but learne to know our owne speciall faults and wants, by carefull meditation in the Law, together with the sinnes and wants of the Church and Land; and so to consider each night how we prevaile in reforming our selves, and then frame our Prayers

ers and thanksgiving accordingly. For each of our particular and principall sinnes are as Satan that stood at Iehoshuahs right hand, that our prayers cannot ascend unto the Lord; and of all other sinnes that every one whose consciences doe accuse them of cruelty towards their brethren, would take away that crying sinne of profession, crying loud for vengeance. That sinne which brought the flood of waters, when the earth was filled with cruelty: which principally brought in the Esa. 5. 8, 9. Babylonians to oppresse and spoyle the great men in Iudea, and to make those goodly houses desolate, which had formerly beene built by the oppressing and spoyling of the poore. Psal. 12. 5. Thou which makest the poore to sigh being wearie of their lives; whose sighs the Lord must needs heare and avenge, when man regarderh them not: that sinne, which will shut up the bowels of the Lords mercy, and mercy and compassion, that he will shew us no more mercy, but will reject all our prayer, because we Exo. 22. 21. 22. Deut. 9. 7, 8. 10.

would

would have no mercy on the poore? No, though Noah, Iob, and Daniel were amongst us, that they should but save their owne soules: And so it must needs threaten a fearfull desolation unto our sinfull Nation, unlesse it be speedily redressed. Besides the blasphemies of the idolatrous enemies of the Church of God for it, and their braggs of their workes of mercy and pity: thereby moving the people to a discontentednesse, and to dislike of the Religion of the Lord as being the breeder and nourisher of all such cruell and unmercifull dealing, though even in this same bloudy time, they be as deepe as any other.

Ezec. 14. 14

Secondly, that all would learne of our Saviour to pray as he hath commanded. I have this confident hope, that the weakest Christian amongst us, having a good heart, although he have never beene able to utter his request to God for himselfe, or for Gods Church, would in few weekes (but following this poore direction) learne to pray in feeling with much com-

2.
To learne of our Saviour to pray.
My hope of the simplest.
Learn but the briefe forme, or the chiefe heads of the margents, and try ma-

king them your morning meditation

To pray according to the two first Petitions chiefly.

The fruit thereof.

comfort: and those who want good hearts would by this practice obtain them.

Thirdly, that we would all joyne to Pray according to the two first Petitions, for the Church of God, our Prince and Realmes, with true unity therein, and against all the enemies of them. For then undoubtedly we should neither need to feare the practices of Popes, Seminaries, nor devils, nor yet all the enemies of the world; but onely stand still with Moses, and see what the Lord would still doe for us. All the difficulty is in these two: and therefore all Gods servants are to be more earnestly stirred up unto them, and the rather for that striving in them, we shall prevaile in all, and obtaine the very desire of our soules, for that we have the promise; That seeking first the Kingdome of God, and his righteousnesse, all other things shall be cast upon us. Happy shall they be, whom the Lord singles out unto this worke, to be, if it were, but as one of Gedeons three hundred, for the perpe-

perpetuall preservation of the Church of God, and their Country. But for the rest, although they escape the Beare, yet a Lyon shall teare them in pieces. For though they be delivered with Gods servants from the temporall judgement, yet the eternall wrath of God doth certainly remaine for them. Wherefore give me leave to speake a little further unto your Soules in this important busynesse, if I may make but some of you.

Amos 5. 19
A further pressing the exhortation to Prayer.

2.
To them that live in pleasures.

You that spend your dayes in pleasure, will you not be perswaded to spend some few houres in this heavenly worke, to intreate for the Lord for the saving your selves, and the people of the Lord? Oh that you knew the unspeakeable sweetnesse that herein you should finde! whereas in your vaine-pleasures what can you looke for, but intollerable bitternesse in the end? Will not all these increase the wrath against us? Whereas the changing them into Prayers, with fasting and teares, would bee as the sacrifice of Noah, wherein the Lord would certainely smell

smell a savour of rest: And as the repentance of Nineveh, that he that had compassion on the poore ignorant heathen, would much more cause his face to shine still more bright upon us, whom he hath vouchsafed so long the profession of his name. Know it for certaine, as the Lord hath given any of you more of his outward blessings, and with them more time and meanes to serve him, so hee looketh for so much more time at your hands, to be spent in instant Prayer, then of any other of the earth, and so must your account be. Doe not the Popish sort that live in your bosomes, observe, besides your extreame irreligiousnesse, how you never use to pray privately, or with any devotion? and are they not hereby hardened to like farre better of their owne blinde superstition, wherein they spend so much time in Prayer, though that kinde of Prayer be but vaine babling, as the Scriptures beare witnesse? How will you answer your God for the bloud of so many soules as hereby perish? If you could be perswaded

walled (which you will one day feele, either in this life, or when it is utterly too late) that these and all other your sinnes wherein now your felicity, will be as so many Swords to pierce your poore Soules, and so many devils to torment you eternally; and your Repentance and death altogether uncertaine; you durst not let one minute passe, but you would fall into bitter mourning for all your sinnes, and your time so ill spent; and be warned by our Saviour to begin to watch and Pray, that you may escape all these miseries, that otherwise will certainly come upon you.

2 To al kind of oppressors and unmercifull men.

You also that have filled your houses with the spoyle of the poore, and the earth with their cryes, the cry of your sinnes is gone up into the heavens, that the Lord threatneth to be avenged forth-with. Let the counsell of Daniel *to* Nebuchadnezzar *be acceptable unto you, if you will escape the Decree that is comming out against you: Breake off your sinnes by righteousnesse,* Dan. 4 24.

and

and your iniquities by mercy towards the poore. Repent and make restitution while you may. Cease to doe evil, learne to doe well, seeke judgement, relieve the oppressed, judge the fatherlesse, and defend the widow, *As the Lord bids you by his Prophet. Then you may Pray, and your Prayers shall be heard: Though your sinnes were as crimson (that is, most bloudy sinnes) yet they shall be made as white as snow. If ye consent and obey, ye shall eate the good things of the Land: but if ye refuse and be rebellious, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. Your oppressions which have prest down the poore unto the ground, will one day crush you into the bottome of Hell, and will be a load heavier then the whole earth upon you, that you would give all the world, if you had it, to be disburdened of them. And as your death, the judgement threatened unto* Jehoiakim, *shall surely light upon you,* That none shall lament or mourne for you, *to say, Ah*

Esa. 1.16, 17, 18, 19, 20.

Ier. 22. 18, 19.

Lord,

Lord, ah his glory; but all shall rejoyce, that the earth is eased of you, and your remembrance shall remaine most vile and loathsome to all posterity, as the memory of other oppressours hath done before.

3 To the worldling.

For you that could never spare so much as one houre from your worldly businesse to private Prayers, when God opens your eyes to discerne the true profit hereof, above the other, and that hitherto you have beene meerely of the world, and utterly without God; howsoever you looke to your worldly businesse, you will look to this businesse of the Lord, and set your selves time of Prayer which the cunning of the world cannot make you forget.

4 To all that cannot pray of themselves nor regard to learne

Finally, so many of you as can take with men of any worldly matter, and make any request for this present life, for whatsoever you need, and yet could never utter so much as one speech, no, not in secret to your father in Heaven, nor make any one supplication for any Heavenly thing with feeling; how can you thinke

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thinke that ever you were touched with zeale of Gods glory; or of his kingdome? Or how can you imagine that you can bee the Children of the heavenlie Father, or have anie interest in the Lord and his Kingdome? or bee any thing but mere worldlings, savouring onely the world, and it alone your portion, having a world of miseries and tormentes remaining for you for ever? Learne therefore to Pray above all; you will finde this a treasure ten thousand times better then all our wealth and pleasures. For what you would have, this will undoubtedly procure you, as farre as shall bee good; and whereas all the honours, pleasures, Riches, and friends in the world, can never give you any true contentment, nor adde one minute unto our life; this onely will fill your hearts in heavenly contentation, with abundant joy and gladnesse, and make you live and reigne with CHRIST for ever in the heavens.

5 Now, so many as acknowledge

that thus indeed you ought both to watch and watch and Pray and yet will but onely give these the reading, without care to learne the practise of them, or happely having some good motions or purposes to put them forthwith in practise, or it may bee, have begun well, yet through your pleasures or worldly businesse, or at least, a carnall sloth and securitie, shall leave them off, and returne to your old courses; bee warned from the LORD. For this will certainly bee one further witnesse and conviction against you, than ever formerly you received. And much better it had beene for you, that you had never seene this way of life thus plainelie and easilie set before you, and how you may either helpe to preserve the whole, or at least escape your selves from the evils to come, than after you have knowne it, and subscribed in your hearts to the truth and necessitie of it, and happily put your hands to the Plow, to looke backe againe. Remember Lot's wife

To al that acknowledge the truth and necessity hereof.

wife, if you be out of Sodom, hie for your lives untill you be safe in Zoar. And being safe your selves, learne to be as importunate with the Angell of the Covenant, when you but thinke of the sinnes of the Land, as faithfull Abraham was: comforting and incouraging your selves in this, that you are not alone but many with you, and that the Lord hath yet his ten righteous left, in all quarters some, that mourne and cry for all the abominations. If in this attempt I have failed of that I doe desire, I humbly crave pardon, and also that my good will may be accepted in this endevour, intended chiefly to help the simple. Vouchsafe me your better direction, and I shall willingly follow it. My desire is to labour herein, also to bring this together with the Watch, to more perfection, if I shall finde it accepted, and that it may bring the least good to GODS Church, in which I desire not to live one day longer, than I may be some way profitable.

To them that are not perswaded of such present necessity of prayer but think me over fearfull.

Con-

Concerning the present necessitie hereof, (that I may neither seeme over-bold, nor yet too fearefull of some grievous judgement without cause) I desire of all sorts, that you would examine it betweene the Lord and your owne conscience (to whom I appeale, and which I know will witnesse with me when I shall stand before the great Tribunall) your consciences, I say, not asleepe in this deepe security, but either thorowly awaked by the Law, or as they were upon the instant of the discovery of the Gunpowder plot; or at any time before any of our great deliverances, fully accomplished in the midst of our extreame dangers. Remember but whether your hearts were not then as my heart is now; that if God had done with us, as he then threatned, hee had beene most righteous, and we justly deserved it. Did not all hearts tremble in the acknowledgement of his most righteous judgement, if he had so proceeded, and of the infinite riches of his mercy in sparing us? And

who would have confessed in any of these dangers, that it was full time for each to have taken himselfe to his armour; to runne to God by instant supplication, and stood up in the breach, and for every one to have learned to watch and pray? And must not our case since be farre desperate, we having received thus our third most terrible admonition, together with so many mercies still heaped upon us? Let us but think what we have done since that time, to secure us from the finall execution of his vengeance. Have we not most fearefully increased the transgressions, going still many degrees backwards, running from the Lord, and sunken deeper in our rebellion, instead of turning to him, according to our oft promises, and his infinite mercy? Besids our impudency in sinning; and our eating upon another in every corner, and each degree racking all things to the uttermost farthing, and all commonly to maintaine pride, and all ex-

com-

saines from evill maketh himself a prey. Let but commonnesse of that one direfull and threating sin of quaffing beare witnesse, that sinne condemned by the Heathen, in Assuerus Court, in their greatest pompe and excesse that ever wreade of, and registred in Gods Booke for that cause. Although wee cannot imagine that ever it was practised in halfe so odious a manner, as it is ordinarily with us every where, in scorning the Lord to his face, and sacrificing to Satan: Our cloakes of civility will prove but Adams *fig-leaves. Inquire of our owne hearts, whether this be not the generall verdict of all whom God hath touched, or who retaine any of their ancient feeling; yea, whether the very blinde may not grope it; that there was never a greater declining to all loosenesse, open profanenesse, and even Atheisme, heard, or read of in any age, where the Gospell was so professed, as amongst us; nor that sinne*

was practiſed with ſo high a hand? And then anſwer plainely, whether the Lord may not juſtly gain himſelfe glory of us, in the declaration of his juſtice, and the power of his wrath againſt our ſinnes; ſeeing the riches of his mercies in ſparing and delivering us, have made us ſo farre to exceed, as to deny the tokens of his wrath, and diſpiſe him to the face, ſcorning and hating nothing ſo much as a holy care to ſerve him according to his will. Or what followes amongſt men (even the moſt equall and mercifull) after the third admonition at moſt, but the due execution and finall expulſion? And whether wee have not juſt cauſe to feare and ſeeke to pacifie his wrath: Yea, whether he may not moſt righteouſly cauſe even us his owne children to cry in feeling the miſeries, which have not cryed out in ſeeing the abominations, and ſeeking to pacifie him? And alſo whether he may not juſtly plucke the wre-

fro

from us, which hath so bewitched and plucked us from him? And to conclude, whether it be not much better that we each awake, and meete him in time with intreaty of peace, because he is so merifull, then to be awaked of him, and cry day and night (as his people of Juda did in the captivity) when it is too late, and hee will shew no more mercy, untill his worke be accomplished upon us? Thus having presumed in this second part also, to testifie my heart, and my earnest desire of heavenly Union, and all hapinesse to Gods Church, and this our Nation, I take my leave, with my instant prayers, that all Gods servants may have their eyes open, to see the necessity of this worke of repentance, and of Prayer above all other, and their hearts prepared to set themselves forthwith hereunto: which hath made me the longer in perswading unto it. The whole successe I leave to his heavenly Majesty (whose this

Esa.63.5. Ezek. 22.30. Judg.5.23.

worke is, and who hath long called us all unto the practice of it, looking and wondring that so few have come to helpe in it) whose arme alone hath helped us hitherto, and will for ever, if we can but onely cry unto him as we ought.

THE

THE TRVE WATCH.

The Second Part.

CONTAINING THE Rule and Sum of PRAYER.

Wherein the weakeſt Chriſtian taking a little paines may learne co pray of himſelfe.

Three principall Points to be firſt learned of every true Chriſtian as a preparative to PRAYER.

1 *The neceſſity of Prayer.*
2 *The ſpeciall Properties of them that can pray.*
3 *The power of Prayer rightly performed.*

The neceſſity of prayer.

1 Without this conſtant practice, we can never give God his due Glory, which is the maine end, both of our Creation, Redemption, and of all his

1 Without this we cannot give the Lord his due glory.

mercies, yea of our whole life; for hereby we acknowledg that we have received, and seeke all good things onely from him: That we depend on him, and give all glory to him alone.

We can neither be assured that wee are Gods children, nor that we have right to any creature. Rom.8.15,16 Gal.4.6.

2 We can never come to any assurance that we are in the favour of God, or are his children, before we make conscience to practise this duty of prayer daily: for the spirit of prayer (which makes us to pray with sighes and groanes) is the earnest and seale of our adoption, and is given unto us so soone as ever Christ is made ours by faith: and therefore in the meane time being of yeeres of discretion, we have cause to feare that we stand in the state of damnation, and are theeves and usurpers of that which we have.

All things work to our damnation without prayer. 1 Tim.4 5.

3 We can have no comfort that the things which we enjoy shall be to our salvation: but to increase and seale up our condemnation, seeing they are only

ly sanctified by the Word and prayer, and for that we receive them without giving the Lord his due glory.

4 We cannot looke to obtaine any one thing as a blessing, of all those things which our Saviour hath taught us to pray for, not to turne away any one evill but by Prayer: for God hath ordained this to be the onely hand hereunto, saying *Aske and ye shall have.*

4 We cannot looke to obtaine any thing as a blessing, nor to turne away any evill Marth.7.7. Jam.1.5,6.

5 Seeing every worldling can speake to his friend for worldly things, and every childe can, and useth to runne to his loving Father, making his moane and request for whatsoever hee would have; how can we imagine, that God is our heavenly and tender Father, or we any thing but meerely earth-worms and worldlings, untill we use to runne unto him daily to beg of him heavenly things, which we continually and principally stand in need of?

5 We are else but meere worldlings, feeling no want, not able to speak of any thing else. Rom.8.5.

6 Otherwise we cannot be saved. Heb. 5.9. Luke. 18.1. Matth. 6.9.

6 If we will be saved, we must pray, seeing our Lord and Saviour (who will save onely those that obey him, and destroy all the rest) hath so oft charged us to pray, and that continually, as the importunate widdow, teaching us also so plainely how to pray, leading us by the hand if we will be guided by him, and made us such gracious promises if wee will pray; and contrarily describing the accursed Atheists to be such as call not upon his Name.

Psal. 14.4. Jer. 10.25.

The Lord call us all to step into the breach with Moses. Ezek. 22.30.

7 Lastly, the Lord our mercifull God, at this time especially, calls us all that are in any favour with his Majesty, to step up into the breach, to stay his hand from being avenged for the generall over-flow of iniquity in all estates; Concerning which, all naturall men could say long agoe, that God must needes bring some terrible plague upon our Nation, without

our ſpeedy Repentance: which indeed he had done ſundry times ſince (a but thrice above all other, never to be forgotten) had not his hand been wonderfully ſtayed: wee notwithſtanding, in ſtead of repenting, having growne much worſe in every kind of iniquity, being now become not onely ſecure, but alſo hardned in all our evill courſes, doe make but a ſport of ſin, and a ſcorne of all thoſe who make any conſcience to walke in the wayes of the Lord: whereby our ſinne muſt needes be increaſed to the uttermoſt. And much more conſidering the Lords moſt miraculous deliverances of us, his continuall threatnings and admonitions by his ſervants proclayming his wrath; warnings from heaven and earth, a continued peſtilence for ſo many yeeres together, viſiting every corner of our Land; the raging of the winds and waters, to ſuch a ter-

ror.

a At the invaſion. The death of Qu. Elizabeth. The Gunpowder plot

ror and desolation; the sword set to our very hearts; the grave prepared for us by our enemies; yet we delivered and sundry of them throwne in as our ransome.

Reade with reverenee the Prophet Ieremy, with the rest, who lived hard before the captivity, even in Jonahs dayes, and compare times with times, and it will make us cry instantly to God day and night.

Now after all this, and that in the cleere light of the Gospell, with innumerable mercies beside, and sundry promises of amendment, we waxing still worse & worse, and now without all hope of recovery; how can it be but the Lord must needs wax weary with forbearing? or what comfort can be left us, but onely the instant Prayers of Gods faithfull servants, either to stay his hand still, or to secure us to be hid in the evill day? If all this cannot awake us, yet this one thing well considered, will undoubtedly rowze us, as the certaineſt evidence of vengeance approaching, that those enemies by whom hee hath so oft threatned us to avenge his quarrell, and whom

whom we all know by long experience to thirſt moſt greedily after our blood, are againe increaſed in number, pride and malice, after the time that we had thought them utterly quaſhed for ever riſing, or once daring to ſhew their faces againe. So that wee, knowing their holy Fathers diſpoſition, bloody poſitions, *Machiavelian* plots, and practices of their curſed religion in all Countries, muſt needs ſee our ſelves in eminent danger of utter deſtruction every houre more than that mighty arme ſhall ſtill protect us; which wee know to be juſtly ſtretched out againſt us for our ſinnes, and the power of prayer which hitherto hath ſtaid it, to be fearefully abated.

The

The ſpeciall Properties of them that can pray with true *feeling and aſſurance to be heard*, evidently grounded upon the LORDS PRAYER.

Every one cannot pray Joſh. 24. 16.

AS *Joſuah* told the people, that they could not ſerve the Lord, ſo it is very evident, that every one cannot pray with comfort. The blind man could ſay, We know that God heareth not ſinners; but if any man be a worſhipper of God, and doth his will, him heareth he: Accor-

John 9. 31.

ding to that of *Salomon*: Hee

Prov. 28. 9.

that turneth away his eare from hearing the Law, even his prayer ſhall be abominable. And *David* ſaith: If I regard wickedne

Pſal. 66. 18.

in my heart, the Lord will not heare me; But (ſaith he) the

Pſal. 34. 15.

eye of the Lord is upon the righteous, and his eare is open unto their cry. Thoſe therefore

that

that will pray with power and assurance, must be qualified with all these graces, at least striving after them.

1 Wee must bee the children of God, borne anew by his Word and Spirit, having some assurance of his favour, and a desire to grow therin: carrying alwayes childlike affections to his Majesty. For we must come to him as to our dear Father, and be able by the Spirit of adoption to call him *Abba*, Oh Father.

1 We must be children of childlike affections toward our heavenly father, and able to call him Father. Rom. 8. 15.

2 We must ever come unto our Father, onely through his beloved Son, by whom we are reconciled, made his children, & kept in his favour: and withall in a true sense of our unworthinesse to be called his children, or to make any request unto him. And so we must make our petitions onely in the Name of this our Lord and Saviour, in whom alone our Father is well pleased: begging in faith, that is,

2 Wee must come in faith onely in Christ, and in a true sense of our owne unworthynes Luke. 15. 18, 29. Jo. 16. 23. 26. James. 1. 6.

is, in full assurance to be heard for Christs merits, in whatsoever wee request of our tender Father.

3 Wee must come in all humility before his heavenly Majesty, remembring wee are but dust and ashes; yet full of heavenly affections; able in some measure to lift up our hearts unto him, and to be onely conversant with him in the Heavens for the time of prayer principally; having all our thoughts separated from the earth, and all earthly cogitations, because, we speake to our Father which is in Heaven.

3 Eccles. 5. 1. In all humility, as being but dust and ashes, yet with our harts lift up to heaven. Psalm. 25. 1.

4 We must be brethren, of brotherly and tender hearts towards all the children of our heavenly Father, that is, toward all those who soundly professe the Gospell of Christ in word and conversation; because our heavenly Father will have us hereby both to declare and increase our love: praying all one for

4 We must be brethren tenderly affected towards all the children of our heavenly Father. Mark. 11. 25. Iam. 5. 16.

for another, and in the name of all, as deare brethren, and feeling members, crying earnestly for all, *Our Father.*

5 We must be such as are zealous for the Glory of our heavenly Father, desirous both to behold his glory shining brightly in all his Workes, and chiefely in his heaveuly Word; and such as labour to draw all others to a like reverent admiration thereof: making this end of all our endeavours, that our heavenly Father may be honoured: and casting all our thoughts which way wee may gaine him any glory: Such as are more afraide of dishonouring him any way, or offending him even in our thoughts, then any evill that can befall us in the world, and such as use to mourne for all the dishonours done unto his heavenly Majesty, that we may ever both truely begin and end our prayers with this fervent desire:

5 Zealous of our fathers glory above all things in the world.

That

That his great Name may bee glorified, because all Kingdom, power and glory are onely his for ever.

Seeking first the Kingdom of Heaven, and the righteousnes thereof. Matth. 6. 33.

6 We should be such as first seeke his Kingdome and his righteousnesse, that is, the inlargement of the Church wherein Christ reignes and is magnified, and so the spreading of his true Religion, and of all the meanes belonging to the conversion and saving of his elect, with the utter overthrow of all false religion and ungodlinesse, wherby Satan and Antichrist do reigne; using all diligence for saving ourselves and others; and also such as long and waite for the comming of our Lord and Saviour Jesus Christ. Otherwise how can we pray in truth, *Let thy Kingdome come?*

Titus. 2. 13. Jude 21.

7 Making conscience of everytittle of the will and Word of the Lord.

7 We must be of an holy conversation, as the loyall subjects of his Kingdome, striving to know the will of our heavenly Father, in all things which con-

concerne us: ſuch as make conſcience of every title of his word as *Noah* and *Moſes*, who in all things as the Lord bad them, ſo did they: able to ſay as *David*, *I am here, Lord, to doe thy will*, I am deſirous to doe it as cheerfully as the Angels in heaven, Such as are ready with *Abraham* to leave al at the Lords commandement, and offer up whatſoever is dearſt unto us in the world; and to receive any triall with patience and thankfulneſſe. And with *Paul*, not onely ready to be bound, but to dye at Jeruſalem for the Name of Jeſus. Or elſe we can never pray in ſincerity, and with true underſtanding: *Thy will be done in earth, as it is in Heaven.*

2 Sam. 15. 26. Pſal. 40. 7, 8.

Acts. 7. 4, 5. Heb. 11. 8, 17, 18.

Acts. 21. 13.

8 We muſt be ſuch alſo as labour to depend wholly upon the Lords fatherly providence, and watchfull protection, for this life, and all the comfort of it, in a feeling of our owne naturall frailty; that if he but take away

8 Labouring to depend wholly on the Lords providence and protection.

away our breath, we are gone, and cannot of our ſelves conti-
Pſa.123.3. nue one minute. And withall, ſuch as have ſome ſenſe, that we are neither worthy of, nor able of our ſelves to get the leaſt crumme of bread, much leſſe to cauſe it to do us any good, and therefore ſuch as uſe to beg it every day from our heavenly father, & that as wel for the poore as for our ſelves being lively touched with their miſeries. Such as are deſirous to imploy that which he beſtowes upon us, to his glory, and the good of his
Hebr.13.5. children; labouring (as *Jacob* & *Paul*) if we have but bread, to be therewith content. Such as neither truſt in the abundance of meanes, nor faint in the want of them; but only uſe all meanes appointed to ſerve his divine and fatherly providence, caſting the care for the ſucceſſe upon him alone, being aſſured that he cannot faile us, ſo farre as may ſtand with his owne glory, and

the

the good of us his people. Without this wee can never pray aright, *Give us this day our daily bread.*

9 We must be such as use to travell under the burthen of our sinnes, especially our presumptuous and scandalous sins, in the sense both of the multitude & hainousnes of them, and also our misery by them, untill wee be thorowly washed from them in the Bloud of Jesus Christ, as having no other meanes of delivery or satisfaction. And feele with *Paul* the corruption of our nature, and our daily infirmities to be as a death unto us, and hereupon use to cry instantly in the eares of the Lord, *Forgive us our trespasses*; never giving him over untill we obtaine this assurance.

9. Travelling under the burthen of our sin. Psal. 40, 12.

Rom. 7. 24.

10 Wee must be voyd of malice, and such as use to pray for our very enemies: & are ready to doe them any kindnesse; wherby to gaine them to Christ, or

10 Void of malice, using to pray for our enemies. Matth. 5. 44. Mar. 1. 15.

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or leave them more without excuse: because then we have this assurance to be forgiven, and not else; neither can we say in truth, *Forgive our trespasses, as we forgive them that trespasse against us*: but pray for a curse upon our selves.

11 Fearing alwayes, and watching lest we should fall into temptation, so suspecting all our wayes. Pro.28.14. Phil.2.12.

11 We must be such as desire to have a continuall sense of the danger we stand in, of falling into some sin every houre, to the dishonour of our heavenly Father, with innumerable evils following thereupon, throw the deadly malice and subtilty of Satan, who hath the advantage of our corrupt nature, and all things in the world to beguile us; fearing alwayes lest for our sinnes the Lord should leave us into his hand: & thereupon such as are carefull to keep our rankes, and the watch of the Lord, that we may continually pray in feeling, *Lead us not into temptation, but deliver us from evil.*

12 Such as strive to carry alwaies

waies a reverent and thankefull acknowledgement of his absolute Kingdome, power and Soveraignty over all creatures, that he rules both the rage of men and divels, and all other things in heaven and earth, disposing all to his owne glory, and the salvation of his obedient Subjects and children; that wee may be ever able to sound forth with thankfulnesse, *For thine is the Kingdome, power and glory for ever and ever.*

12 Acknowledging ever his soveraignty, and how he disposeth all for his owne glory, and the good of of his Elect. Psalm. 76. 10.

13 Lastly, wee must be such true beleevers, as (being assured that he will graut all that we beg, as shall be most for his owne glory, and the greatest good for his Elect) doe rest our selves wholly upon his fatherly love in Christ, being able in thankfulnesse ever to say, *Amen*, Lord, let it be so, as we do assure our hearts it shall be.

13 Able in true faith with thankfulnes to say, Amen

The

THE POWER OF TRVE PRAYER.

1 To give us assurance of Gods favour. Rom. 10. 12. Rom. 8. 15, 16 26. 2 Cor. 1. 22.

WHen wee are such sound Christians, and use to pray in this manner, we shall have certaine assurance that we are Gods children, and in his favour, and such as shall be saved undoubtedly. For this is the Lords seale, and the earnest of our inheritance.

2 To have all things sanctified unto us.

2 We shall have a comfortable and sanctified use of all things we enjoy: 1 *Tim.* 4. 5.

3 To obtaine whatsoever we so pray for. 1 Joh. 5. 14, 15.

3 We shall be sure to obtaine whatsoever hee hath taught us to pray for, so farre as shall be for his owne glory and our good. For the very forme of prayer containes a most gracious

ous promiſe, that ſo asking, we ſhall obtain; otherwiſe our Saviour would never have taught us to pray ſo, aſſuring us that if we aske in faith, we ſhall have, and that according to our faith it ſhall be done unto us. Mat. 9. 29.

4. The fervent prayers of a few, ſtriving unfaignedly to be ſuch as are deſcribed, ſhall doe more for turning away any Judgement from the Church, for diſcovering and overthrowing the deepeſt plots of Gods enemies, or for procuring any bleſſing to our Land, than many of our valianteſt Souldiers and wiſeſt politicians can: or then many thouſand, of our enemies, & hundred thouſands of the wicked joyning with them, in provoking the Lord by their ſinnes can doe to bring a judgement upon us. For we know how many times that one *Moſes* ſtayed the Lords hand, that hee could not deſtroy his people; and alſo that *Elias*

4 For the turning away any Judgement from our land, or procuring any bleſſing.

Exod. 32. 10, 14. Num. 14. 11, 20. Pſa. 106. 23.

was the chariots and horsemen of *Israel*, yet were they men
2 Kings 2.12. Jam. 5.17. subject to like passions that we are. Our God is still the same, of infinite compassion: and therefore looke what Gods servants have bin formerly able to do by their praiers, the same shal we doe still, so far as shall be necessary, if we strive to walke in their steps. So that we have no cause to feare, sith one of them alone could so far prevaile with the Lord, but that many of us joyning as an army, to compasse the Lord about with our prayers and teares, may much more overcome his heavenly Majesty, if our hearts and hands be steady
Exod. 17.12. with *Moses*. And so much the more, for that hee hath shewed such tokens of his compassion & love towards his chosen flock amongst us, as never in any age more. But above all, for that he now calleth us to stand up in the breach against the enemie. Now that, besides the Angell

the Lord ſtill deſtroying, and the dearth grievouſly increaſing the bloudy enemy doth begin to breake out into ſuch intolerable inſolency, not onely with *Goliah*, to rayle upon the Hoſt of the living God; but alſo with proud *Senacherib* and *Rabſhaketh* to revile the anoynted of the Lord, ſeeking thereby to weaken the hands, and to alienate the hearts of all Gods people from him: Let us all at length ſet to this worke. Thoſe whom the Lord hath fitted to uſe the pen, he calls them now to uſe it: the reſt of us he calls to our weapons, to prayers and teares. He expects now all his ſervants every one to hold up our hands againſt their blaſphemies, and to move his Majeſty in compaſſion to pardon us, and for his owne glory now to take our parts, and to maintaine his owne cauſe and quarrell againſt the proud enemy. And that we ſhould doe this the more confidently, he

The benefit of prayer.

1 Sam. 17. 35

Eſa 37. 3. 5.

The benefit of prayer.

hath assured us by so long and so happy experience, that the innocent shall deliver the Iland hath shewed us that fasting and praying vanquisheth the very Divels, and therefore it will confound and bring to nothing the deepest and most hellish stratagems. And yet more also, for that he hath manifested himself as plainly to accept our publike prayer and fasting, as he did to *Iehoshaphat*, praying against the Ammonites and Moabites: and also our secret cryes, to overthrow the bloudy conspirators, as ever hee did in the dayes of *Hester* against wicked *Haman*. Therefore let us all that feare the Lord, most cheerfully each incourage others to this duty, so confirming the weake hands and weary knees; each humble our selves in secret, and with holy *Hezekiah* and *Esa* stretch out our hands, & spread their blasphemies before his glorious Majesty. For then

Job 12.30.

Mat. 17.20,21

2 Chro. 20.3, 16,17,20,21 24, &c.

Deut. 10.6,3, 4.

Heb. 12.12.

Esa. 32.14.15 16,17,&c.

though the Lords decree ſhould be gone forth againſt us for all our exceeding provocations, and that he would not ſpare the whole Land at our prayers (whereof notwithſtanding wee may have ſtrong hope to the contrary for their intolerable pride & blaſphemies, eſpecially if wee can but finde our hearts fervently ſet to this duty of praier) yet we ſhall each of us thus ſeeking the Lord, ſave our owne ſoules, and the Lord will be unto us as a Sanctuary. Whereas otherwiſe, if ſuch a judgement come upon us, as hath been ſo often almoſt fully executed (which the Lord in mercy ſtill ſave us from,) we are every one acceſſary to it, who have not ſought in time to turne it away: we are all ſo accurſed with *Meroz*, becauſe we came not to help the Lord againſt the mighty. And ſo ſhall wee finde nothing but feare and an evill conſcience to chaſe us. But on the contrary,

The benefit of prayer.

Ezek. 14.14. Zep. 2.3. Iſa. 8.14.

Iudg. 5.23.

Prov. 28.1.

The benefit of prayer.

Esa.43.1.2,3

ry, we shall be strong and courageous as Lyons, whatsoever come to passe: knowing that even in the midst of the fire there he wil be with us, that the flame shall not so much as kindle on us; and also in the flouds, that they shall not come neere us, more then he will dispose for his owne exceeding glory, and our endlesse comfort.

A plaine Rule.

A moſt plaine Rule according to the whole LORDS PRAYER *to ſtrengthen our aſſurance in* PRAIER.

LIve alwayes as an obedient childe in the eye of thy heavenly Father. Be humbled in the reverence of his moſt holy and glorious Majeſty, and in the ſenſe of thine owne vileneſſe and unworthineſſe to be called his childe: longing untill hee take thee unto himſelfe into the heavens. Study, what way thou mayeſt honour him moſt in the meane time: and that firſt: by yeelding obedience to the Lawes of his Kingdome, & gaining more therunto. Attend continually what his divine will aud pleaſure is concerning thee, chiefly in thy particular calling, and the charge committed unto thee. Then

Let the deſire of the two firſt Petitions be ever in thy heart, and beg all other things for them onely, as being the end of all, then ſhalt thou be each way moſt bleſſed, and aske what thou wilt ſo, and thou ſhalt receive it.

A plaine Rule.

thou ſhalt ſurely finde him God a ſufficient unto thee. Thou ſhalt ſee him more tender over thee, then ever was Father or Mother, performing unto thee all his promiſes according to all thy petitions, for this and for the better life; and ſealing unto thee a plentifull aſſurance of the free pardon of all thy ſinnes in the blond of his Sonne Jeſus Chriſt; and that he will ſave thee from the tempter, and all evill, that they ſhall not hurt thee. That thou ſhall be able with all joy and thankfulneſſe to acknowledge, upon happy experience, his abſolute Kingdome and power, and ſo to ſound forth with him continually, with all his holy Angels, all glory, praiſe and dominion, reſting thy ſelfe moſt fully ſatisfied in his onely love and favour for ever and ever.

THE

A shorter Rule.

The Summe of all in other words, most directly for the *understanding of the simple.*

OBserve diligently the watch of the Lord. Endeavour to grow daily in the practice of every commandement, and faith in all his promises. Keepe withall in thy heart, a Catalogue or short summe of thine owne chiefe sins, wants and infirmities, together with the maine sins and wants of the Land, and the tokens of the Lords wrath due thereunto, which thou hast gathered by wise observation according to the rule of the Watch. Set also before thee, the infiniteneſſe of the Lords love and compaſſion towards his, with his ſpeciall favours towards thy ſelfe, and then pray fervently in faith to thy heavenly Father, looking ſtedfaſtly at Jeſus Chriſt thy Saviour, crying only in zeale of his glory & kingdome, & thou ſhalt

A shorter Rule.

be able to pierce the heavens, to prevaile with God as *Iacob*, and much more with men, and finde by happy experience the truth of that promise, that before thou calleſt, God will anſwer: And whileſt thou ſpeakeſt, he will heare.

Isa. 65 24.

The ſame rule more ſhorter.

WAlke in the way of life, having thine eye at thy tender father: Pray according to thy heavenly patterne given thee by thy Saviour, and thou ſhalt be able to ſay as *David*: When I cry, mine enemies ſhall be turned backe, this I know, for God is with me. For be yee ſure that the Lord hath choſen to himſelfe a godly man: the Lord will heare when I call upon him.

Psal. 56.9.

Psal. 4.3.

Above all, Pray, *Hallowed be thy name, Let thy Kingdome come*: watch, pray, and beleeve, and thou ſhalt ſee it: *Matth.* 6.33. *Pſal.* 105.34. *Mat.* 21.22.

Short

Short Directions, how to use the prayers following, to *learne by them to pray of thy selfe.*

Short directions.

TO resolve to get the properties of him that can pray, that is, to learne first of our Saviour how to watch; or never to thinke of learning how to pray: for untill this time our prayers be turned into sin.

1 To learne to watch.

2 To settle in the heart a true, constant, and lawfull apprehension of the Majesty of God, which must ever be before the eye of our minds, and how to come unto him in Christ.

2 In prayer to have a reverend apprehension of Gods majesty looking to him in Christ.

3 To esteeme of this gift of prayer, as the treasure hid, more worth than all gold: for that, what no gold can buy, this will give, even whatsoever we stand in need of, besides all other vertues of it: And therefore to be willing, if it were to part with

3 To esteeme this gift above all gold. He that esteemeth not thus of it, can never looke for

Short directions.

with all for it: and much more to resolve to bestow some paines every day for the attaining of it, untill we have surely made it our owne.

4 To use daily the shortest forme, to get the heads, words.

4 To use daily, first, the shortest forme of the Lords praier expounded; which is set first, and so, as it is in the booke, to get all the heads of prayer thereby. To practise this untill we have learned it, and can begin to pray of our selves. This once gotten, all the hardnesse is past. It may be gotten in a very short space, where there is a willing mind.

5 To looke upon the thing to be asked, marke how it is asked, try how wee could aske it our selves.

5 In learning to pray of our selves, to looke first upon the head or thing to be asked: and then to marke how it is begged in the prayers over against it. After to lay our hand upon the prayers, and looke onely upon the thing to be asked, and try how we could aske it our selves; labouring ever to have a feeling of the need we stand in of it, and

of our owne unworthineſſe of it, and danger without it.

6 If we have in our mind the thing to be asked, and a feeling of our need of it; our happines in enjoying it, our miſery without it, and our unworthineſſe of it: then looking at the Lord in his Sonne, deſirous to beg it of him, onely in the name of Jeſus Chriſt, and for his merit, he will give words to utter our mind.

7 To learne the heads in order, marking how many things we are directed unto, to ſeeke in the preparative to prayer, how many in each petition, how many in the concluſion; ſo to be able of a ſudden to turne to any of them to bee helped by them. And to labour moſt in thoſe wherein wee moſt finde our unability, and alſo our owne neceſſity, with the neceſſity of the Church of God.

Short directions.

6 If we have the thing to be begged in our harts, the Lord will give.

7 To learne in order.

8 To labour moſt, where it doth moſt require.

Sum

Short directions.

Sum all of
1 Watch.
2 Apprehend and adore.
3 Value.
4 Vse the short forme.
5 Learne each day something.
6 Feele and beleeve.
7 Try.

Triall in two or three requests will assure you, and incourage you to all. The labour short, benefit invaluable. Marke the head; meditate the prayer against it; Try.

A generall direction for all prayer, to make us cry to God in Christ.

IN all our prayers let us looke first at the Lord and his holinesse, and what holinesse he requireth in us: and then let us looke to our selves, our owne contrary vilenesse, with our unworthinesse of that which we beg, and also our danger and necessity; This will enable us to cry instantly in Christ.

A

A forme of prayer.

A short form of Prayer according to the patterne of the Lords Prayer, containing all the heads of Prayer; to be first learned and used of weaker Christians, which are desirous to learne of themselves, according to the direction given; which once gotten, the rest will be easie.

OVr Father, &c.) O most holy God, we sinfull dust and ashes, dare not of our selves lift up our eyes to heaven; yet in thy Son our Saviour, we come boldly to the throne of thy grace. We give thee thankes for our happy estate through him, that thou hast made us thy children in him, when we were children of wrath, and thine enemies. Confirme in us this assurance, by framing us daily more and more to the Image of thy Son; and making us to increase in love to thy children, and in heavenly affection and conversation.

Hal-

Short directions.

Hallowed be, &c: Grant us (O Father) to hallow thy great Name, by seeking thy glory in all things. Make us able to behold and set forth thy glory shining in all thy workes. Teach us which way we may most honour thee whilest wee remaine here, and to set our hearts wholly thereunto. Cause us to magnifie thy power and mercy in saving us, and in confounding the plots of thine and our enemies. Keepe us from taking any part of thy glory to our selves. Let us account it our greatest honour to honour thee, and our greatest dishonour, to dishonoring thee any way. Give us the zeale of *Lot* for all the dishonors done to thee. Vouchsafe us true Christian boldnesse ever to acknowledge thee, and to avouch every part of thy truth, that we may be acknowledged of thee before all men and Angels.

Thy Kingdome come,) Advance thy

thy glory, by the comming of thy kingdom, in giving a free course of thy gospell: Make it powerfull in all places to gather and save thine elect, and to destroy the kingdome of Satan. Raise up Kings and Queenes for nursing Fathers & Mothers to thy poore Children. Let them account this and the holding up of the Scepter of thy Son to be their chiefest dignity. Vouchsafe all Magistrates the same hearts. Give pastors to thy Church, furnished with gifts to gather and feed thy little flocke. Awaken all the unconscionable, that they may remember their account. Cast out Antichrist with all that belongeth unto him; and deface all the prints of his bloudy Idolatry. Grant a holy unity in thy Church, and that we may all buy the peace therof at any lawfull rate. Put a tender care into our hearts to save others; chiefly our friends. Make us happy in being thy subjects: To increase in our

A forme of prayer.

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A forme of prayer.

our loyall obedience: To hie faſt towards thy Kingdome of glory; being ever afraid of back-ſliding. Lord increaſe our faith, whereby we live, overcome, enter into our reſt: thus to waite for the eternall Crowne.

Thy will be done.) And in the meane time ſtrengthen us, to ſhew our child-like affections and zeale, in ſeeking to doe thy heavenly Will as the Angels. Accept our weake deſire. Let it be our delight to inquire thy good pleaſure: and our meate and drinke to doe the ſame, as thou ſhalt in mercy make it knowne unto us. Prepare us for troubles. Humble us under them. Teach us the meaning of thy rods, to amend by each correction: to ſee thy fatherly love in them, and to looke for the happy iſſue and quiet fruit of them. Let us not ſuffer as evill doers. Aſsiſt us to take up all croſſes for thy name cheerefully, and beare them joyfully, looking at our

our Saviour. Keepe us from doing any thing against thy revealed Will: or of imagining that thou needest our sinne to maintaine thy glory. That we may ever say in truth: Thy will be done in earth, as it is in heaven.

A forme of prayer.

Give us this day, &c.) To this end, vouchsafe us all the comforts of this life, so far as shall be good. Let us see thy fatherly providence: direct us to the right meanes to serve the same. Inable us to commit our selves wholly to thy protection. Make us to see our frailty, our unability to get one crum of bread, or so much as to see, or use the means, for the same of our selves. Humble us in our unworthinesse of bread, and for that without Christ we are usurpers of it: Increase our assurance of our title in him. Blesse thy good creatures, and all meanes unto us. Remove thy curses from the meanes. Grant them strength to nourish us. Make us content with

A forme of prayer.

with our estate, to see thy providence inbred alone; to be able to cast our selves on thee without staggering, when all meanes faile: To be afraid of grutching and carking cares and impatience. Guide us to use all the meanes, & to leave the blessing to thee: graunt us a holy use of our riches, and of all our temporall blessings: to imploy them onely to thy glory, and to the good of thy people. Vouchsafe us bowels of compassion towards the poore: therein to shew our homage to thy Majesty, and love to thy Son in his members; so to waite for the joyfull sentence, Come ye blessed of my Father.

Forgive us our trespasses. And because our sins hinder these good things from us, Lord pardon our sins. Teach us that being forgiven we are blessed. Open our eyes to see the hainousnesse of sin, in the fearefull punishment of the Angels, *Adam*, the old world, Sodom

Sodom, thy dearest children, Moses, David, our Saviour himselfe, for our transgressions. Give us some sense of the innumerable evils following our sins without speedy repentance, especially how they deprive us of the assurance of thy favour, and the benefits thereof. Vouchsafe us some sighe how our sins are increased, being committed contrary to so many mercies daily bestowed upon us. Give us some view of the multitude of them, seeing they are every transgression against thy Word, and each want of that holinesse that was in *Adam*, and worke in us faith in Christ Jesus. Humble us in the feeling of our daily corruptions & wants, chiefly of our most grievous sins. Make us to mourn in the sense of them, and to be ever washing in the bloud of thy Son. Cause us to grow in assurance of forgivenesse, by increase in our repentance and a lively Faith.

A forme of prayer.

Keepe

A forme of prayer.

Keepe us from all desire of revenge. Inable us to seeke the salvation of all men; the reconciling of private enemies by all kinde of duties, so to get more sound assurance of a full remission.

Leade us not into temptation. And seeing Satan seekes ever by new sinnes to strip us of all this happinesse; save us from temptation: shew us our danger in the multitude, power, cruelty and subtilties of our ghostly enemies: Make us to see and be afraid of their baites: to looke for their threatnings; to know the vilenesse of our natures, running after Satans allurements, and conspiring with him to our owne perdition. Let us see our perill of being left into his hands for our security. Cause us to remember how he sheweth onely the faire side of sin, and chuseth the fittest instruments. Make us also to thinke of the miseries that follow after sin, chiefly the

wound of conscience: That of all other thou wilt surely make thy Children feele the smart of sin, if they doe not prevent it by speedy repentance. To remember the deadly malice of the enemy against thy best servants, how few of them have escaped to the end, without some grievous wounds. Acquaint us with our weakenesse. Teach us to watch and pray, having on the compleat armor; so to stand fast in the evill day, and to preserve our selves untill the conquest be gotten, and we crowned.

A forme of prayer.

For thine is the Kingdome, &c.) We have beene bold to beg all these of thee (oh gracious Father) because we acknowledge all kingdome, power and glory to be onely thine, and for that wee have received the beginnings of all these, and doe expect all further good only from thee, above all that wee can aske: Seeing thou rulest all things

A forme of prayer.

things to thine owne glory, and the greatest good of thy children, and for that thou hast assured us, that thus begging, we shall receive. That we may set forth thy glory, power and kingdome. Whereunto we binde our selves, and to live as thy subjects; And thus returne unto thy divine Majesty all thanks and praise, through Jesus Christ, saying, Amen. Even so Lord Jesus.

Another forme of Prayer more large, with the heads of the Prayer set in the margent against every Petition; for the further helpe of them, who are desirous to learne to Pray.

Our Father which art in Heaven.)

1. O most holy and glorious GOD, we that are but dust and ashes, and poore wormes crawling in sinne, dare not once of our selves lift up our eyes to Heaven. 2. Yet seeing thou hast graciously given us thy Sonne to be our Saviour and Mediatour at thy right hand, and hast made us thy children thorow him, when wee were thine enemies, and bidden

1 How to come in humility, because of Gods glory and our vilenesse.

2 Yet boldly thorough our Saviour.

Preface.

us also to come boldly to thee by that thy blessed Son, assuring us that thou wilt grant whatsoever we aske in his Name; oh Father, we come unto thee only in and by him. 3. We thank thee for this our happy estate through him. 4. We pray thee to confirme in us dayly this our assurance, by making us continually more like unto thy deare Son in all love and obedience to thy Majesty, and in delighting in thy presence, that we may say ever in our hearts, *Abba* Father. 5. Increase our love to thy children; and that alwayes more and more, as they more excell in vertue. Make us to pray for them as for our selves, to delight in them only, looking upon their good things bearing with their weaknesses,

3. Giving thanks for our happines in Christ.

4. To pray to be confirmed in our assurance.

5. To increase in love towards Gods children.

neſſes, avoiding all unbrotherly cenſuring. Let our brotherly love ſhine before all the world, and let it be ſo ſincere, that Satan by all his policy may never divide us. 6. Lift up our hearts to the heavens: Make our converſation heavenly, that all may ſee whence and whoſe we are, and whither we are hying.

The firſt Petition.

HAllowed be thy name.) 1. Kindle the zeale of thy glory in our hearts. Make us able to ſeeke thy honour in all things. 2. Open our eyes to behold thy glory ſhining in all thy workes, and open our mouthes to ſhew forth thy praiſe. 3. Make us to ſee which way each of us may doe thee the moſt honour whileſt wee are here. Let this bee our daily ſtudy.

1 *Petition.*

6. In all heavenly affections and converſation.

1. To pray to ſeeke Gods honour in all things

2. To be able to behold his glory and ſet it forth.

3. To ſee which way we may doe him moſt honour

2 Petition.

4 To magnifie his mercy in ſaving us, and confounding the plots of enemies.

5 To keepe us that wee never obſcure his praiſes, nor take them to our ſelves.

6 Not to diſhonour him by our ſinnes.

7 To have the zeale of *Lot*.

8 For boldneſſe to acknowledge the Lord and his truth.

To bee acknowledged of him.

4 Magnifie thy power, love and mercy in ſaving us thy children ſtill, as thou haſt done, and in confounding the plots of thine and thy Churches enemies. 5 Keepe us from obſcuring or taking any part of thy praiſes to our ſelves, and from ſeeking our owne glory. 6 Make us afraid of diſhonouring thee by our ſinnes. Let us ever account it our chiefeſt honour, to honour thee. 7 Grant us the zeale of *Lot*, to mourne for all the abominations whereby thou art diſhonoured. 8 Give us boldneſſe to acknowledge thee and every part of thy truth, that wee may bee acknowledged of thee before the whole world, to thine and our everlaſting glory.

The

The second Petition.

THy Kingdome come.)

1. Advance thy glory, in giving free course to thy Gospell, which is the Scepter of thy Kingdome. 2. Grant that it may be sincerely preached, and powerfull in all the world, to gather thine elect, & bring them in obedience u to thee; and to destroy the kingdom of Satan. 3. Raise up Kings and Queenes to hold up that thy Scepter, and to be nursing-Fathers and Mothers to thy poore Church: so to see thy children to be fed with the bread of life, & to preserve them from the violence of all cruell enemies. 4. Let them account this as their chiefest dignity. Give all Magistrates under them, the same hearts, and to be as in thy place, executing thy

2 *Petition.*

Because God is glorified when his Kingdome cometh, and his will is done.

1 To pray for a free course to the Gospell.

2 To make it powerfull to gather and save the elect.

3 For Kings and Queenes to be nursing-Fathers and Mothers, to see his Children fed and preserved.

4 For Magistrates to bee at the hands of Princes.

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2 Petition.

5. To pray for faithfull Ministers to feede Christs flock.

thy judgements: 5. Raise up faithfull Ministers in each congregation, who being furnished with gifts, may carefully feede thy flock, seeking to save every soul committed unto them.

6. To awaken unconscionable Ministers to remember their account.

6. Awake all unconscionable Ministers, that they may remember the cry of the bloud of every one of their peoples soules, and their appearing before [illegible] Christ.

7. To cast out Antichrist, with all belonging to him, that we may detest all the prints of his Idolatry.

Cast Antichrist utterly out of thy Church, and all things whereby he hopes to hold up his throne, or doth bewitch any of thy people. Grant us to carry the like detestation to all the prints of his Idolatry, as thou didest command thy people against the Idolatry of that Canaanites; he having shewd himselfe a farre more deadly and bloudy enemy to thee and

to

to all thy ſervants than ever the Canaanites were. 8. Vouchſafe a holy unity in thy Church, that it may ſtand glorioufly as mount Sion. 9 Give us grace to buy the true peace thereof with the loſſe of all things, but of a good Conſcience; that all other ſeeing our love, may flocke unto thy kingdome. 10. Grant each of us a holy care to ſave others, by ſeeking all meanes to bring them to this thy kingdome; and chiefly all thoſe committed unto our charge; with all that are knit unto us by any ſpeciall bond. 11 Beſtow upon us a true feeling of our happineſſe to be thy Subjects, and how wretched all others are. 12. Make us increaſe in our loyall obedience unto thee, untill wee be tranſlated into thy kingdome of Glory. 13.

2 *Petition.*

8 For a holy Vnity.

9 To buy the peace of the Church at any rate.

10 For a holy care to ſave others, chiefly our charges and friends.

11 To know our happineſſe to be thy ſubjects.

12 To increaſe in obedience.

2 *Petition.*

13 To feare backsliding.

To hie fast forward toward heaven.

14 To hasten our tryumph.

15 To increase our faith.

13 Cause us to feare ever all occasions of back-sliding from thee; and to hie fast forward towards thy heavenly Kingdome. 14 Lord, hasten the day of our triumph. 15 In the meane time increase our faith, that by it wee may live and overcome the world, and bee filled daily more and more with righteousnesse, peace and joy in thee, which are the beginnings of thy Kingdome: untill thou shew us the shining glory of it, and set the Crowne upon our heads.

1 hereby to enter into our rest: And to wait for the crowne.

To pray,

1 To declare our affections in doing his will, as the Angels.

The third Petition.

THy will be done on earth as it is in Heaven.) 1. Quicken us (oh deare Father) to declare our childlike affections and zeale, by striving to doe thy heavenly will as cheerefully

as

as the Angels. 2. Accept our poore desire for the deed. 3. Make it our chief delight to inquire thy good pleasure. 4. Vouchsafe to reveale the same unto us: and ever so soone as it shall please thee to make it knowne unto us, give us grace to say, I am here Lord to do thy Will. Let all our service be free-will offerings. 5. Prepare us (good Father) to look to enter into thy Kingdome through many troubles. 6. Humble us evermore by them. 7. Teach us to know the meaning of thy rods, to amend whatsoever is amisse, without once whispering against thee. 8. Assure us of thy love in them, and of the happy issue. 9. Let us never suffer as evill doers, but onely for righteousnesse. 10. Make us to take up our crosses

3. *Petition.*

2. That the Lord would accept our will for the deede.
3. To delight to inquire the Lords Wil.
4. That the Lord would manifest his good pleasure to us.
5. To bee prepared for troubles.
6. To bee humbled under them.
7. To know the meaning of the rods and to amend by them.
8. To bee assured of the Lords love in them, & the happy issue.
9. That wee suffer not as evil doers.
10. To take up and beare our crosses joyfully.

O 5 thank-

3 *Petition.*

11 That wee never doe any thing against Gods revealed Will.

12 To remember that hee needeth not our sinne to bring his will to passe.

That wee may doe those things begged.

thankfully, and beare them joyfully, following our Lord and Saviour, looking at him and the crowne which hee holdeth forth unto us. 11. Keepe us that wee never doe any thing against thy revealed will, to obtaine the greatest good that wee can imagine. 12. Cause us ever to remember that thou canst and wilt surely maintaine thine owne honour and causes without our sinne, that wee may pray in truth; Thy Will be done in earth, as it is in Heaven.

The fourth Petition.

GIve us this day our daily bread.) And that wee may in all things be declared to be thy obedient Children, zealous of thy glory, in doing thy holy will.

will. 1. Vouchsafe us (oh Father) the comforts of this life. 2. Shew thy fatherly care for us therein. 3. Direct us to the right meanes to serve thy providence, chiefly in our particular callings. 4. Teach us to commit our selves wholly to thy protection, walking in thy wayes without feare. 5. Let us see our owne frailty and our unability to get one crum of bread, or so much as to see or use the meanes and much lesse to use them with any successe, without thy speciall blessing. 6. Humble us in the sence of our unworthinesse of Bread: and for that wee are but theeves having no right to a morsell of bread, untill wee have it in Iesus Christ. 7. Vouchsafe us more assurance of our title and inheritance in him.

4 *Petition.*

To Pray,

1 For the comfort of this life.

2 For Gods providence.

3 To be directed to the right meanes, to serve his Providence.

4 To commit our selves to his Protection.

5 To see our frailty and unability to get Bread, or to use the meanes, especially with successe.

6 To be humbled for our unworthinesse of bread, and that we are usurpers in our selves.

7 For more assurance of our title in Christ.

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4 Petition.

8. For a blessing upon the Creatures.

9. For strength to nourish us.

10. For contentation.

11. To see his providence in Bread.

12. To cast our selves on him when we have but for the day.

13. To be assured of extraordinary meanes, when ordinary faile.

14. To be afraid of carking cares and impatience.

him. 8. Blesse thy good creatures to us. Remove every curse. 9. Give them strength to nourish us. 10. Grant us contentation with our present estate what ever it be. 11. Let us see thy providence and thy love in bread alone. 12. And if ever thou shalt try us by having no more but for the present day, enable us then to cast our selves wholly upon thee, without fainting; so to shew our confidence in thee, and that thou wilt never let us thy faithfull children want that which shall be meet. 13. Assure us, that if ordinary meanes faile, thou wilt worke extraordinarily, rather than wee shall lacke that which shall be good for us. 14. Make us afraid of dishonouring thee by cares or impatience in trials. 15. Guide us on

to use all the meanes, and to commit the blessing wholly to thee, in certaine expectation of that which thou see't best. 16. Grant us a holy use of our riches, and of all other thy benefits: to see thy goodnesse in them evermore; never to abuse them. 17. Direct us to imploy them to the ends for which thou hast given us them: Chiefly to maintain thy religion, and to relieve thy poore servants. 18. Vouchsafe us bowels of compassion towards them all: so to shew forth our homage to thy Majesty, and love to thy Children the members of thy Son: to be able to wait cheerefully for the joyfull sentence, Come ye blessed of my Father: When I was hungry, ye gave me meat, &c.

4. *Petition.*

15. To use the meanes, and to commit the blessing to the Lord.

16. For a holy use of our riches.

17. To imploy them to right ends; chiefly to maintain Gods Religion.

18. To pray for bowels of compassion; hereby to shew our homage and love to Iesus Christ, waiting for the joyfull sentence.

The

5. *Petition.*

Because our sinnes hinder these good things:

To pray,

1. For pardon of our sins.

2. To know the happinesse of pardon.

3. To see the hainousnesse of sin in the fearefull punishments of it.

The fift Petition.

FOrgive us our trespasses. And because our sinnes onely keepe all these good things from us, and bring upon us all evils; 1. Pardon our sins, oh deare Father. 2. Teach us to know that herein alone stands all true happinesse. 3. To this end make us able to see the hainousnesse of our sins in the punishment of the Angels, our first parents, the old world, on Sodom; in the torments of hell prepared for the ungodly, and also in the heavy corrections upon thy dearest servants, both *Moses* and *David*; but above all, in the full vials of thy wrath powred out upon thine own Son for our sins. And how that the least of our sins could never have beene

beene purged, but by his bloud alone. 4. Grant us some true sense of the innumerable evils which each known sin brings upon us thine owne children, unlesse wee prevent them speedily; and chiefly how they deprive us of the full assurance of thy providence and protection, and of our power in prayer; and also of the extraordinary experiments of thy mercy, which otherwise we might look for. 5. Cause us evermore to conceive how our sinnes are increased, being committed against thy glorious Majestie, with so many mercies and strong meanes to restraine us, after so many vowes, and pardon formerly granted unto us. 6. Give us some sight of the multitude of them, how they are more then the sands

5. Petition.

4. For some sense of the evils which sin bringeth on the deareſt Children of God.

5. To conceive how our sins are increased being committed against so many mercies and meanes to restraine us.

6. To have some sight of the multitude of them.

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5. Petition.

sands of the Sea; being every transgression of the least jot of thy Word, though it be but in thought, or omitting the very least duty: besides our guiltines of *Adams* sin, the corruption of our nature which is wholly carried to evill, and the hardnesse of our hearts. 7. Let us have a continuall feeling of our daily frailties, corruptions and wants, that wee may travel under the burden of them, desiring to be delivered from this body of sin 8. Make us to be still more deepely humbled in the sense of our most grievous sins, both before our calling and since, and above all, for our scandalous sins which have beene most to thy dishonour, and the offence of others, if we have beene overtaken by any such. 9. Cause us by all these

7. To have right feeling of our frailties and wants.

8. To be more deeply humbled for our most grievous sins.

these ever to see our debt and all our uncleanneſſe, and to be continually waſhing in the fountaine of thy Sonnes bloud. 10. Comfort us in the al-ſufficiency thereof, to make us without ſpot in thy preſence. 11. Grant us daily to grow in more aſſurance of this full remiſſion, by feeling a continuall increaſe of our repentance and faith, which doe alwayes accompany it; and alſo in hatred of every ſin, and feare of defiling our ſelves again. 12. Cauſe carefully to try both our repentance and faith, and how they have beene wrought, and to bee ever judging our ſelves, that wee may never bee judged of thee. 13. Pardon the ſinnes of our Land, at the inſtant Prayers of thy ſervants, which

5. *Petition.*

9. To ſee in all theſe our debt and uncleanneſſe.

To be continually waſhing in Chriſts bloud.

10. To find comfort in that fountaine.

11. To grow in aſſurance of remiſſion.

12. To try and judge our ſelves carefully.

13. To Pardon the ſins of our Land.

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5. Petition.

14. To be able to forgive others.

15. To be kept from desire of revenge.

16. To pray for and seeke the salvation of others.

17. To seeke the reconciling of private enemies. So to seale up most full assurance.

which cry unto thee day and night by the bloud of thy Son. 14. And that yet wee may have a further seale of our forgivenesse, Lord, make us able to forgive others. 15. Keepe us from all malicious desire of revenge. 16. Grant that though we hate the sinnes of all men, and intreate thee for the confounding all the wicked practices of thine and of the Churches enemies: that yet wee may pray for all sorts, and seeke their salvation. 17. Direct us how to pacify our private enemies; to gaine their love, to heape coales on their heads, by all kind duties; and that to get a most strong assurance of a full remission.

The

The sixt Petition.

Lead us not into temptation.) And because Satan seekes alwayes to draw ur into new sinnes, to hinder all these thy mercies, and to bring on us all contrary evils. 1. Make us (oh heavenly Father) to see the danger that wee stand in every houre for the multitude of [illegible] spirits, and their power to deceive us, and to destroy us in a moment: as also for their subtilities, whereby they know our dispositions, and take all advantages against us. How they will draw us on by degrees, or harden us to tempt thee, to leave us into their power, for neglecting our callings, or not avoiding the occasion of temptation.

2. Make

6. Petition.

Because Satan by temptation seekes to hinder all this good.

To pray,
1. To see our danger, for the multitude of Tempters with their power and subtilities.

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6. Petition.
To Pray,
2. To feare their allurements and threats.
3. To know the vilenesse of our nature, ready to swallow their baits.

4. That we may not bee left into their hands.

5. To remember how they hide the danger of sin.

6. How they chuse the fittest instruments.

7. To pray to keepe in memory the miseries of sinne: And how the Lord will specially make his owne Children to smart.

2. Make us afraid of their allurements, and to looke for their threatning, for our care to please thee. 3. Shew us the vilenesse of our nature, how ready it is to swallow every bayt, and that of our selves we have no strength to resist. 4. Leave us not into their hands for our eternall security, as thou mayst justly do. 5. Make us oft to bethinke our selves, how Sathan hideth all the danger of sinne, shewing only the faire side of it. 6. How he chuseth the fittest instruments, and never commeth like himselfe: whereby he often prevaileth against thy dearest children. 7. Cause us also to keep a continual memory of the severall miseries following every sin, chiefly the wounds of conscience which none can beare,

heare, and no impenitent ſinner can eſcape. Make us that are thy Children, to know for certaine, that thou wilt ſpecially cauſe us to feele the ſmart of every ſin; chiefly of ſins againſt our conſcience, and ſuch as are with offence, vnleſſe we prevent them ſpeedily by vnfained repentance. 8. Let us ever remember Satans moſt deadly malice to provoke thee againſt vs. Who are eſcaped from him, and more alſo, for that our ſins will more diſhonour thee, and harden more to perdition, than the ſins of any other. And therupon to conſider how few have eſcaped vnto the end of their dayes, without ſome grievous foyles. 9. Stir up our hearts to learne to watch and to pray cõtinually as the only remedy againſt temtation

6 Petition.

8. To keep in mind Satans deadly malice againſt GODS deareſt ſervants.

And how few have eſcaped without grievous foiles.

9. To learn to watch and to pray.

6. Petition.

10. To be acquainted with our weaknesses.

11. To put on the compleat Armour.

12. To preserve ourselves until the conquest be gotten.

10. Acquaint us better with our speciall weaknesses. 11. Put upon us the compleat Armour. Grant us chiefly the shield of faith, and the helmet of hope. Put into our hands the Sword of thy spirit, thy heavenly word, to have it ever in readinesse to drive away Satan. 12. That being strengthened by thy Spirit, we may stand fast, fight valiantly, and maypreserve our selves faithfull and upright in thy service without any grievous wounds, until wee have gotten the finall conquest.

The

The Conclusion.

For thine is the Kingdome.) We have bin bold to beg all these good things of thee, ô heavenly Father: 1. Because all Kingdome, power, and glory, are onely thine; 2. And because we have received the beginnings of all these from thee, and doe further expect the accomplishment of all our desires onely of thee, for the merit of thy beloved Sonne. That thou wilt grant them above all that we can aske, so farre as it shall be for thine owne glory and our good. 3. Seeing that thou rulest all things to serve hereunto; 4. And hast assured us, that asking in faith, wee shall receive: 5. That wee may set forth thy power,

Conclusion.

Why we have begged all these things.

1. Because all Kingdome is his.

2. Because wee have received and expect all good from him onely.

Above all wee can aske.

3. Seeing he ruleth all things hereunto.

4. And hath so assured us.

5. That wee may set forth his Kingdome and glory.

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Concluſion.

6 Whereto we bind our ſelves.

7 And to live as his ſubjects.

8 And to returne all praiſe through Ieſus Chriſt.

power, glory and happineſſe of Kingdome to all ſucceeding ages. 6. Whereunto wee hereby bind our ſelves. 7. And to live as thy loyall ſubjects all our dayes. 8. Thus wee returne unto thee all poſſible praiſe and thankes, ſaying;

AMEN,

Even ſo, Lord Jeſus.

(***)

The Lords Prayer in two other formes, more larger than the former, directly set one against the other, and the heads also against the severall branches, that looking upon the head, wee may try how wee are able to beg each request for our selves; first, more shortly, after more fully in moe words.

Preparation to Prayer.

OUR *Father which art in Heaven.*)

1. O Lord most holy and most glorious, whose brightnesse the Angels are not able to behold, who art so terrible to all the ungodly, as that they shall wish the Mountaines to cover them, that they may never appeare in the presence;

OUR *Father.*) Oh LORD, most holy and glorious, before whom Angels fall upon their faces, who art so terrible to all the wicked, as that they shall never bee able to stand in thy presence; and yet a most gracious Father towards all that de-

To learne how to come before our Father

1. *In all humility.*

In acknowledgement of his glorious Majesty.

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sire to obey all thy Commandements: b We that are but dust and ashes, children of wrath by Nature, and most rebellious of all creatures, dare not of our selves once lift up our eyes to heaven.

b *In confession of our owne vileneſſe by nature.*

Father.) 2 Yet nevertheleſſe, seeing it hath pleased thee to receive us for thine owne Children by grace, thorow thy Sonne Ie-

2 *Yet to come in confident boldneſſe as to our Father.*

and yet a most gracious and tender Father, to call thy Children that desire to obey all thy Commandements: (*b*) we that are but dust and ashes, and by nature through the fall of our first Parents, Children of wrath, in the state of damnation, bond-slaves of Satan, and most rebellious of all earthly creatures, dare not presume of our selves once to lift up our eyes to Heaven.

Father.) 2 Yet nevertheleſſe, seeing it hath pleased thee of thy free mercy to become our Father, to adopt us to bee thy chil-

children by grace, through thy Son Iesus Christ, and hast chosen us hereunto, bought us with his precious b.oud, called us by thy Gospell, sealed us with thy Spirit, and given him to bee our perpetuall Mediatour at thy right hand, bidding us to come to thee as to a tender Father, and call thee Father thorow him. 3. ô deare Father, wee present our selves before thy divine Majesty only in his name.

a We magnifie thy mercy, that thou hast vouchsafed us this blessed estate to be thy children, and to have thy favour, being the greatest hap-

sus Christ, by whom thou hast purchased, and ordained us to eternall glory, and given him to bee our Mediator; we come before thee (Oh Father) in his Name.

a We magnifie thee for this thy favour, beeing the greatest happinesse that ever could betall us; to beg

1 *Petition.*

3 *Onely in the name of Christ our Mediatour, and that*

a *With thankefulnesse for our happy estate in him.*

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of the number of thy Children.

happineſſe that ever can befall mortall Creatures.

Begging an increaſe of our aſſurance thorow him.

b Increaſe in us daily this aſſurance, by making us to grow in Repentance and Faith.

b Give us hearts (moſt merciſull Father) to ſeeke daily to increaſe this Aſſurance, by growing in Repentance for all our ſinnes, and Faith in thy ſweet promiſes.

c To attaine daily to more conformity to Chriſt.

c Frame us to the image of thy Sonne, in all knowledge, love and obedience. Change and renew us that wee may bee no longer ſtrangers from thee, as all the wicked are.

c Frame us, every day more and more to the image of thy Sonne, in all knowledge of thy heavenly Majeſty: being affectioned to reverence, love, and obey thee, as our moſt gracious Father, wholly changed in all the parts and qualities both of our ſoules and bodies: *d* That wee may bee no longer ſtran-

d Delighting in the

d But grant that wee may

ſtrangers from thee, as all the wicked are, who bid thee to depart from them; but may take our chiefeſt delight to bee ever in thy preſence, to heare thee to ſpeake to us in thy heavenly word, e and to utter all our wants and our whole heart to thee in our Prayers, crying, Oh Father.

Our) 4. And that it may be more evident, not onely to our ſelves, but to all the world, that wee are thine owne children indeed, give us hearts to love all thy Children, being our brethren and ſiſters, above all other for thy ſake alone.

f Make us alſo to

delight to bee ever in thy preſence, hearing thy ſweet voice, or ſpeaking to thee in our humble Prayers.

e Laying open our wants and hearts unto thee, crying, Oh Father.

Our) 4. And that it may bee more evident that thou art Our Father indeed, give us grace to love thy Children above all other for thy ſake.

f Make us to

Preface. *preſence of our Father*

e *Making our wants known unto him.*

4 *To pray for an increaſe of our love to all Gods children.*

f *As they*

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more excell in vertue.

love each so much more, as they more excell in vertue, and are more unto thee.

love every one so much the more, as they more lively carry thy Image in all holinesse, excelling in vertue, and so are more precious unto thy heavenly Majesty:

g To pray for them as for our selves.

g That wee may daily remember them in all our Praiers, saying, alike for them all; *Our Father.*

g That we may every day in all our Prayers remember them as our selves, begging alike for them all, saying, *Our Father.*

h And delight in their companies.

h And to delighte in their companies onlie, as those with whom we shall live for ever.

h And that we may delight in their companies onely, as those with whom wee shall converse together for ever in the heavens.

5 To beg most instantly our heavenly union to be shewed in all duties.

5 Knit all our hearts in Brotherly love, that wee may tenderly comfort and edifie one another.

5 Knit all our hearts in this firme bond of Brotherly love, that wee may tenderly exhort, releeve, help, comfort and

and ſupport the weakneſſes of one another; ſeeking by all means the edifying of others, afraid of giving the leaſt offence to grieve you and much more to hinder the ſalvation of any, or turne any one out of the way of life.

i Let this happie brotherhood, & holy agreement in all the ſubſtance of thy truth; (which is able undoubtedly to ſave our ſoules) together with our joynt profeſſion to walke hand in hand in the narrow way of Life, have more power firmely to unite us, then all the traſh, pompe or pleaſure of the

afraid of grieving or hindering the ſalvation of any, and much more of turning any one out of the way of life.

i Let our holy agreement in all the ſubſtance of thy Truth, with our joint profeſſion, to walk together in the path of life, be of more force to unite us, then all the traſh or pomp of the world, or cunning of Satan or Antichriſt, can bee to devide us.

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i To bee confirmed by all bonds of agreement

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k And common interest.

k Are wee not all that so walke, thine owne children, and coheires of thy Kingdome; notwithstanding all our infirmities, and some lesse diversities, which must accompany us while we are in the earth?

k Are we not all that so walke, thine owne children, having thy Sonne our Saviour, thy Spirit our comforter and earnest for our joint inheritance & glory; notwithstanding all our infirmities and imperfections, with some lesse diversities in judgement which must accompany us, untill we be perfect in the heavens?

l And by looking on the good things in one another

l Cause us to looke on the good things of others, to beare with the weake and avoid unbrotherly censuring.

l Cause us each to looke on the good things of others, to come and beare their weakenesses, to avoid all busie and unbrotherly censuring.

6 Con-

6. Confound therefore all the deviſes of thine Enemies that worke this evill among thine owne children, to the great diſhonour of thy heavenly majeſty: *m* whereby they inſult over us, who have conſpired thus to worke our ſhame, and to provoke thee againſt us to leave us into their hands to our utter ruine, if it were poſſible.

7 Deare Father, let us never thinke our ſtate to be good until we carry hearty affections to all thy children, ſtudying to knit bond of love, being able truly thus to pray, *Our Father*. For hereby we

6 Confound therefore, all deviſes working this diviſion to thy diſhonour, and the rejoycing of our enemies, *m* who thus conſpire to worke our ſhame and ruine, if it were poſſible, by our ſelves, and to provoke thee to leave us into their hands.

7 Let us never reſt untill wee finde theſe hearty affections towards all thy Children; That hereby wee may know certainly, that wee are tranſlated from death to life,

Preface.

6 To pray to confound all contrary deviſes of our enemies.

m which by our diviſion ſeek our ruine.

7 That we may never thinke our ſtate good, untill wee love the Brethren.

1 Ioh. 3. 14

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when woe can pray, *Our Father*, remembring that till this time wee ſtill abide in death.

8 *To pray to grow in reverence to our heavenly Father, and in all humility.*

8 *Which art in Heaven.)* And whereas thou our Father reigneſt in the heavens, where thou ſhineſt moſt in glory, and where thou haſt provided thrones for us, humble us ſtill more, in the ſenſe of thy greatneſſe and our baſeneſſe, ſeeing wee are but poore wormes, crawling on the earth, loa-

wee know that we are tranſlated from death unto life, becauſe wee love the brethren: and untill this time we abide ſtill in death.

8. *Which art in heaven.*) And whereas thou, our Father, art highly exalted in the Heaven of heavens, where thy Majeſty doth ſhine moſt gloriouſly, and there alſo haſt provided thrones for us thy children, after we have ſuffered a little; humble us evermore in the ſenſe of thy greatneſſe, together with our owne baſeneſſe and unworthineſſe, being but poore Wormes crawling upon the earth, and loa-

loaden with innumerable ſinnes.

9. Yet withall lift up our hearts alwayes unto the heavens, there to bee converſant with thee, our heavenly Father, minding heavenly things: eſpecially in all our Prayers; longing there to behold thee face to face.

10. And in the meane time, while we abide it here below, grant us to bee of ſuch heavenly converſations, ſo uſing the world, as if wee uſed it not, n that the world may ſee that wee are not of it; but Pilgrims and ſtrangers here, and thy heavenly Children. o That our

9 And yet ſo lift up our hearts unto thee, O deare Father, that we may bee with thee in all our Prayers; longing to behold thee face to face.

10 And let our converſation be ſo heavenly, as that the world may ſee that we are not of it, but thy heavenly Children travelling towards thee our heavenly Father.

o That wee

Preface.

9 Alſo in heavenly affections.

10 And converſations.

n To declare our ſelves his children.

1 Petition up hereby to full aſſurance that wee are his.

alſo our ſelves may grow up to a full aſſurance that heaven is ours, reſerved for us by our Lord and Saviour, and all Creatures good and bad at a league with us; ever ready to helpe in time of need ſo farre as ſhal be for thy honour, and our ſalvation.

our ſelves alſo may hereby grow up to a ſtrong aſſurance that heaven is ours, and all the joyes thereof, reſerved for us by our Lord and Saviour, & and all the Creatures in heaven and earth at a league with us to doe us good, ſo farre as ſhall ſtand with thine honor and our ſalvation, and ever ready to helpe in the time of need.

p And heaven ours, and all creatures at league with us for our good.

Hallowed.) And ſeeing thou, O gracious Father, haſt vouchſafed to us onely who obey thy Goſpell, this honour, to bee thine owne children, and

The firſt Petition.

HAllowed be thy Name.) And ſeeing thou (O tender Father) haſt vouchſafed us this honour above the greateſt part of the world, to be thine owne children, and heires

In this 1. Petition. For this honor that God hath vouchſafed unto us to be his children to beg.

heires of thy glorious Kingdome, whereas thou mightest justly have left us in our sins with all the wicked, to everlasting shame & perdition: 1. Give us grace (good Father) to testifie our Love and thankfulnesse, all the dayes of our life, in studying in and above all things, which way to honour thee.

2. Open our blind eyes to behold the glory of thy Wisedome, power, goodnesse and righteousnesse, shining in all thy workes, even in every Creature; and much more in thy sacred Word; *q* chiefly to behold this thy Glory in all

heires of thy Kingdome, whereas thou mightest justly have left us with the wicked to everlasting perdition: 1 Giue us grace ever to testifie our love and thankfulnesse, seeking in and above all things how to honour thee.

2 Open our eyes to behold thy great power, wisdome, goodnesse, and righteousnesse, shining in all thy workes, *p* & much more in thy sacred Word, *q* chiefly in all thy judgements executed upon thine ene-

1 *Petition*

1 *To seeke his honour in and above all things.*

2 *To have our eyes open to behold his glory, shining in all his workes as creatures.*

p *Word.*

q *Iudgements.*

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1 *Petition* 1 *Mercies.*	mies, r & mercies declared towards thy children: and which thou ſtill ſheweſt every day, eſpecially towards our ſelves.	all thy terrible Iudgements executed upon the enemies of thy Church, r with mercies towards thy children: and in thoſe which thou ſheweſt every day, eſpecially towards our ſelves.
3 *To be able to ſet forth his praiſes belonging to him in all theſe, and to have a holy uſe of them.*	3 Make us able to conſider of, and ſet forth the praiſes belonging to thee therein, both in word and deed, that by us thy Name may bee knowne in all the world.	3 Make us able to take every occaſion to conſider of aright and ſet forth the praiſes belonging to thee therein, and to have a holy uſe of them, both in word and deed that by us thy Name may be known and magnified in all the world.
4 *To praiſe him chiefly in his glory manifeſted in our days*	4 Above all, teach us to extoll that glory wherein thou haſt	4 Above all, ſet ever before our faces (good Father) that wonderful

glory wherein thou haſt been magnified in theſe our dayes, ſ in the evident declaration both of thy diſpleaſure againſt us of this ſinfull Nation; and alſo of mercy and tender care for us, and wrath againſt our enemies. t How for our diſhonouring thee, by abuſing thy bleſſed Goſpell which thou haſt given us, with ſuch peace and proſperity, as hardly ever any Nation knew before; thou haſt only corrected our grievous tranſgreſſions and ſecurity, as a tender Father, with thy roddes of Dearth, Peſtilence, and ſundry the like, but

been magnified before our eyes, ſ in ſhewing thy fatherly care for us in our preſervation, and wrath againſt our enemies.

ſ *In abundant mercies.*

t How for diſhonouring thee, in abuſing thy Goſpell, and all thy bleſſings beſtowed on us above all other people, thou haſt not onely corrected us tenderly with thy rods, but alſo at ſundry times raiſed up moſt cruell enemies againſt us.

t *Correcting us fatherly for abuſing his mercies to his diſhonour: ſo to bring us to amendment*

1 *Petition*

u *After threatning us by cruell enemies to take away all, bringing them to the execution.*

u How also by them thou hast threatned not onely the taking of the Gospell, but our utter destruction also, and brought them to the very execution of it, because wee would not hearken and turne unto thee according to thy mercies.

x *Yet ever delivering and avenging us, whē wee have cryed to him.*

x And yet ever when wee have cryed unto thee, thou hast plucked them backe in the instant, and taken vengeance for us: so as wee have oft thought but also raised up against us sundry times most cruell enemies. u Hast thou not thereby threatned the taking away of thy heavenly Gospell, with our utter destruction, and brought the enemies to the very execution thereof, because wee would not bring forth the fruits of thy Gospell, nor serve thee with good hearts, according to all thy mercies bestowed upon us? x And notwithstanding hast thou not ever heard us, when wee have cryed unto thee, as thou heardest thy people Israel, and as thou didst heare *Iehosaphat* against the Moa-

Moabites, and *Ezechiah* & *Esay* against the proud Assyrian? Hast thou not so plucked them backe in the instant, and taken vengeance for us: that we have oft thought, that they durst never have risen against us any more; and that so as if the most barbarous Nations of the earth had received but the least of our Deliverances, with our meanes, they undoubtedly had repented long agoe in sack-cloath and ashes, as wee for the present have promised unto thee.

§ O gracious Father, inable us alwayes to remember & acknowledge this and that they durst never have attempted the like againe.

y Yea, thy workes, Lord, have beene so wonderfull, as if the most barbarous Nations of the earth had received but the least of our Deliverances, with our meanes, they would have repented long agoe in sack-cloth and ashes, like as we have oft promised and purposed for the present time.

§ O gracious Father, make us ever to acknowledge this

1 *Petition.*

y *So as it had beene enough to have converted the most barbarous Nations.*

§ *To pray for Grace ever to remember & acknowledge all these.*

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1 *Petition.*

2 *And to see moreover his anger kindled again, witnessed by increasing of our sins, and of these bloudy enemies and their malice.*

a *Without hope of leaving off, untill they have their wils.*

b *Also declared by the fearefull arming of winds and waters against us.*

1 and to see that thy anger is againe more fearefully kindled, for that as our sins grow up to heaven, so those our enemies doe still increase in number and malice, a without hope of leaving off their practices untill they have wrought either ours, or their own endlesse ruine which they in time must needs effect.

b Good Father, let this token of thy wrath prevaile, together with the arm-

2 and make us to see moreover that thine anger, is not yet turned away, but more fearefully kindled against us. For that as our sins and provocations are multiplyed, so those our bloudy enemies doe still increase daily, & their malice is become much more deadly against us thy poore children; a without hope of leaving off untill they have wrought either ours or at least their own utter ruine, which in time they must needs effect.

b Good Father, cause this principall token of thy displeasure, with all other signes from hea-

eaven and earth, prevaile with us length, to bring to Repentance: namely, that ou didſt arme the mbe Creatures ginſt us, both ndes and waters, ſtrangely and fu-ouſly in ſo many ces, threatning rly to ſweepe us y in our deadly nity, for the overflow of iniquity every re. Cauſe theſe e pray thee, to ke ſo mightily, we may all bee ſently awaked of our deepeſt rity, and ſeeke all meanes to ap-ſe thy wrath.

e Oh Lord, didſt ou not before that

ing of the dumbe Creatures, both winds and waters, ſo oft threatning our deſtruction, for the overflow of all iniquitie in every place.

Let all theſe work ſo mightily with us, that we may all preſently ſeeke to appeaſe thine anger.

e Didſt thou not before the

1 *Petition.*

c *By ſignes frō heaven*

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1 *Petition.*

as namely, the fiery tent, beholden of many.

bloudy and fiery conſpiracy warne us all from Heaven (as thou didſt warne Ieruſalem) incloſing us in a fiery tent, with Pillars of darkneſſe, of Fire and Bloud: fore-ſhewing us (as by that which followed, wee may juſtly deeme the bloudy deſtructiō which was towards us.

d *with the feare which it drave many of us vnto.*

d Did not many of our hearts tremble at that terrible ſight, cauſing us to ſeeke unto thee more

that moſt ſecre
bloudy, and fier
conſpiracy, war
us all from heave
(as thou diddeſt
ruſalem before h
laſt deſtruction)
a fiery Tent direct
over our heads,
cloſing us all wi
pillars of moſt h
rible darkneſſe, p
lars of fire, and
lars of bloud, fo
ſhewing us (as
that which follo
ed wee may ju
deeme) that blo
darkneſſe and fi
deſtruction that
towards us?

d Did not
hearts of many
us tremble at
beholding there
and in fearing ſo
grievous Judgem
that was to co

...ning to flye to ...ee, to seeke to ...de our selves un... ...r thy wings?

e And did not we ...are without just ...use? Had it not ...en effectedindeed ...d wee all, chiefly ... dread Sove... ...gne; with all our ...ds and Rulers, ...closed in the most ...k fiery & bloudy ...t that ever the ...orld heard of, in ...t most unnatu... ...l and cursed Mas... ...re; If thou our ...acious and most ...nder Father hadst ...t heard the Pray... ...s of us thy poore ...ildren, which be... ...e and at that very ...stant were hum... ...d before thee, and ...thought on us in ...ercy? 6 And

earnestly to turne away the future evill?

e And feared wee without cause? Had it not beene effected indeed, and wee all inclosed in the most darke, fiery, and bloudy tent, that ever the world heard of; if thou, oh pitifull Father, hadst not heard the Prayers of us thy poore Children, in the very instant, and remembred us in mercy?

1 Petition.

f *And that which followed not long after, agreeable to that forewarning in the Powder furnace.*

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1 Petition

6 To pray that wee may not be senceleſſe in theſe tokens of his wrath, ſome of the ſeizing upon us as fearefully as any of the plagues of Egypt.

6 Didſt thou not cry to us by the Peſtilence, famine, complaints o Poore aſcending continually with new threatnings? And ſhall wee remaine ſenceleſſe ſtill in the middeſt of the tokens of thy wrath, making the whole Land to tremble at the report of them?

6 And didſt thou not after cry lou unto us by th ſword of the de ſtroying Angell, b the dearth ſo oft, ſo fearefully increa ſing, the mourning and complaints the poore aſcend ing dayly to hea ven, beſides ever yeare ſome new an eminent peril? Sha we remain ſenſleſ continually in a theſe ſignes and to kens, ſome of the entring in upon u as fearefully as a moſt any of the to plagues upon t Egyptians, makin the whole Land t tremble at the we report of them?

7 To pray chiefly to be

7 Save us from indura-

7 Save and deliv us, Oh tender F the

…er, from this …dgement of indu… …tion, of all other, …e heavieſt that e… …r fell upon the …art of man; *f* …hereby not onely …e Egyptians were …pared for their …all overthrow in …e Sea, but alſo …he owne people …ſelf were prepa… …d for vengeance, …th before the …at captivity, and …before the laſt …utter deſolati… …of that Nation, …oft threatned by …Saviour. *g* O …us not be as they …by hearing, we …uld heare, and …underſtand, and …ng, wee ſhould …, and not per… …e; but have our hearts

tion, the heavieſt judgement that ever fell upon the heart of man, *f* whereby not only the Egyptions but alſo thine own people were prepared for their finall deſolation,

g Save us from that which is ſo oft threatned by our Saviour, that by heareing wee ſhould heare, and not underſtand, & ſeeing wee ſhould ſee and not perceive, but have our hearts made more fat (by all the meanes uſed for our Repentance) leſt we ſhould

1 *Petition ſaved from that heavieſt judgement of induration.*

f whereby both Egypt and Iſrael wee prepared for deſtruction

g That we bee not worſe for all the means ſent to call us to repentance untill the judgement come, but that wee may ſee our eſtate and turne.

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g *Petition*

convert, and be spared. But (Lord) open our eyes, and mollifie our harts, that thou mayst spare us.

h *To pray to have our eyes open to see our estate.*

b Open our eyes to see our estate, and how farre this judgment hath seized on us already.

i *To bee converted, and not to harden our selves against the Lord.*

i Convert us and wee shall bee converted. Suffer us not to harden our selves against the tokens of thy wrath, thy word and servants, with a high hand, to our perdition.

hearts made more fat and senceleſſe by all the meanes sent to call us to repentance leſt we should bee converted, and thou shouldst spare us.

b Oh open our eyes, most mercifull Father, that we may see in what state we stand, and how farre this judgement hath seized upon us already.

i Convert us, and we shall be converted; and never let us (as those whom thou hast utterly destroyed) harden our selves against the evident tokens of thy wrath, denying or making light of them; much lesse oppose our selves

againſt thee, thy word and ſervants.

8 Preſerve us ever, as thou haſt done, from the outragious overflowings of the multitude, which thou mayeſt juſtly arme againſt us in their ignorance, like the furious waves of the raging Seas, for lack of care & conſcience in thee whom it concerned, to ſee them taught to know thee and thy ordinances, and to feare thy great and mighty Name. Let not the floods of iniquity ſwallow us up.

9 Above all, neither leave us into their hands whoſe very mercies are

Q cruel-

8 Preſerve us from the outrage of the furious multitude, which thou mayeſt juſtly arme againſt us, as thou didſt begin, for lack of care to ſee them inſtructed, and of compaſſion of their ſoules & bodies.

9 Oh leave us not unto them whoſe mercies are cruelty, to

1 Petition.

8 *To intreat to be preſerved from the outragious multitude.*

9 *That we may never fal into the*

1 *Petition bloudy enemies hands but still into the Lords, who pitieth us when hee smiteth us.*

cause them to blaspheme thy great Name, but let us still fall into thy hands, who pitiest us when thou smitest us, and ever in wrath remembrest mercy.

cruelties, that they should blaspheame thy great Name, to say, Where is now their God? but let us still fall into thy hands, and deale with us as it pleaseth thee: for with thee is mercy: and when thou smitest us, yet thou pitiest us, ever in wrath remembring mercy.

10 *We pray instantly that the cry of his servants may still prevaile.*

10 Though our sins be heinous to anger thee, yet let the cry of thy servants still prevaile.

10 Though our provocations bee more hainous than wee are able to expresse, yet Lord, heare the cry of thy servants, and let them still prevaile with thee to stay thy hand.

k *As unto this day.*

k Hast thou not said it, and performed it to this day, that the inno-

k Hast thou not said it, and many a time made it good, even to this very day,

day, that the innocent should deliver the Iland?

i And doest thou not now in a speciall manner call for us thy poore servants, to stand up with *Moses* in the breach to stay thy fierce wrath, which hath so broken in on our brethren so neerly joyned unto us; and in them after a sort upon our selves? Hast thou not been wont most to declare the riches of thy grace in pardoning and saving whole Nations at the prayers of a few of thy poore servants, and giving the wicked for their ransome?

m Therefore (oh

cent shall deliver the Iland? i And doest thou not call us all who desire to be such to stand up in the breach, because thou wouldest not destroy us? Hast thou not been wont to pardon whole Nations at the praiers of a few of thy servants, and to give the enemy for their ransom?

m Therefore

i Petition

Ioh 12 30. i *To bee more earnest, sith he calls us now to stand in the breach as Moses to stay his hand; to declare the riches of his mercies; saving us still at the prayers of a few.*

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8 *Petition-ing hee is still the same to us, as hee was to Moses and Abraham.*

we thy remembrancers (knowing that thou art still the same, as to thy servants in former time, and that wee are as deare unto thee as they were, and that thou canst deny us nothing which we beg in thy Sons Name according to thy will, so farre as it is for our good.)

good Lord) wee whom thou doest call to bee remembrancers, because we know that thou art still the same good God to thine, as thou wast to *Moses, Abraham*, & *Samuel*; and beeing assured, that thorow thy Sonne wee are deare unto thee as the Apple of thine own eye, that thou canst deny us nothing which wee begge in his Name, which may make for thine own glory, and good of thy people;

n *And wee so deare to him that he can deny us nothing which may bee for his glory and for our good.*

o *Do intreat him to magnify his mercy, in pardoning, and turning our hearts to meet him.*

o Do humbly intreat to magnifie thy mercy in pardoning our sinne, and turning us speedily unto thee.

o even we thy poore children do humbly intreate thee to magnifie thy mercy, that it may shine to all the world, in pardoning

ing the sin of our Land, and in turning the heart of all sorts speedily unto thee, to meet thee with an intreaty of peace. ¶ But wee pray thee to make all the unplacable enemies of thy Church in all places to feele thy hand; and those chiefly, who have as *Balaam* and the Midianites, caused us with their wiles to provoke thee to so fierce a wrath, wherein we have been so oft and so lately almost utterly consumed, through our backsliding and rebelliō against thee.

¶ Set thy self glory upon them, as upon *Pharaoh* in the heart of

p But make thine enemies to feele thine hand, and those chiefly, who have as *Balaam* cursed us, to provoke thee so grievously, that wee have been so oft in so desperate danger, and almost consumed by our backsliding and rebellion.

q Get thy selfe glory upon them, as upon *Pharaoh*,

2 Petition.

p *But to make his enemies to feele his hand, who have beene the causes of our sin by their wils.*

q *To get himselfe glory upon them as upon Pharoah*

1 Petition.

that when thou hast delivered us, and overthrowne them r as sundry times thou hast begun, we may sing praises, & ever keepe a remembrance of thy mercy.

of the Sea; that when thou hast delivered us and overthrowne them (r as sundry times thou hast begun, and promised to accomplish) wee with all the Churches may sing the song of *Moses* thy servant: and all Ages may keepe a remembrance of thine endlesse mercy.

r *Ad heb th begun and promised to accomplish to his everlasting praise.*

11 *To pray that we may be afraid of obscuring his glory.*

2 *Or seeking our own glory.*

11 Let us be afraid of obscuring any part of thy glory.

§ And much more of seeking our owne honour, or taking any part of thine honour to our selves, or of being proud of thy gifts, whereunto

11 Let every one of us bee afraid of defacing or obscuring any part of thy glory, § and much more of seeking vainely our own glory, especially of robbing thy Majesty by taking any part of thine honour to our selves, as *Herod*; or by being proud

proud of thy gifts, wherennto our sinfull natures are strongly inclined.

12 Above all, keep us from dishonouring thee by our evil example among the ungodly, to cause them to blaspheme that glorious Truth which wee professe.

13 Make us to account it our greatest honour, to honour thee, and the greatest dishonour and evill that ever can befall us, so much as in us lieth, to dishonour thee.

14 Strengthen us to walke so uprightly, that others seeing our good workes, may glorifie thee our heavenly Father:

wee are so ready.

12 But above all, keepe us from dishonouring thee by our sinful lives amongst the wicked, to cause them to blaspheme thy great Name.

13 Let us account this our greatest honor, to honour thee, and contrarily, our greatest dishonour.

14 Strengthen us to walke so uprightly, that others seeing our good workes, may glorifie thee,

Preface.

12 *That wee may not dishonour him by our sins.*

13 *To account our greatest honour, to honour him, and contrarily.*

14 *To glorifie him by our holy example.*

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1. Petition.

n and wee may weare the reproach of the wicked as a crowne upon our heads.

ther: "and that we may stoppe the mouthes of all the wicked by our innocency, bearing their reproach as a crowne upon our heads.

14 To have the zeale of Lot, against the abominations of our age.

14 So kindle the zeale of thy glory in our hearts that wee may be grieved continually for all the dishonours done any way to thee.

14 So inflame our hearts with a zeale of thy Glory, that our righteous soules may be vexed from day to day, for all the abominations, whereby thou art dishonoured by Atheists, Papists, and and all sorts of godlesse men.

15 And finally to be able to acknowledge the Lord boldly with each part of his truth.

15 And that instead of beeing ashamed of thee or ny part of thy truth, wee may ever professe it with all holy wisdome

15 Let us be so far off from dishonouring thee, by being ashamed with *Peter*, of thee and thy religion, or any part thereof, where wee ought to professe

faſſe it; that in all places we may ſhew forth our profeſſion of thee, with all wiſdome, and boldnes, x as that which is our chiefeſt glory, gracing it with a holy converſation: y That ſo our Lord and Saviour may acknowledge us before thee our heavenly Father, and the preſence of thy glorious Angels, and of the whole world, to be thine owne children, and heires of thy Kingdome: z when thee will moſt juſtly deny all the fearefull, & unbeleevers, as thoſe whom thee never knew, to their endleſſe horror and confuſion.

and boldneſſe, x as our chiefeſt glory; gracing it with a holy converſation.

y That our Saviour may acknowledge us before thee in the preſence of all men and Angels, to bee the true children & heires of thy Kingdome.

z When he will deny all the fearefull and unbeleevers, as thoſe whom hee never knew, to their endleſſe woe and confuſion.

x Petition

x Ar being his glory.

y That we may be acknowledged of him before all the world, to our owne everlaſting honour.

z When all the fearefull be denied.

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a Petition.

In the second petition, seeing God glorifieth in the inlarging of his kingdome, and doing his will.

Thy Kingdome come.) And whereas thou (oh Father) are chiefly glorified in the increase of thine owne faithfull people, obeying thy Word, amongst whom thou reigneſt; and especially when thou causeſt thy Religion and people to prosper against all the power of hell.

To pray for a free course to the Gospell which in these

I Grant thy Gospell, whereby thou conquereſt and rulest, to bee

The second Petition.

THy *Kingdome come*, And whereas thou (oh Father) art chiefly glorified when thy Kingdom commeth, and thy will is done; that is in the increase of thine owne Church and people which obey thy Word, amongst whom thou reigneſt as Lord and King; and especially when thou doſt inlarge thy dominions against all the subtilty and power of hell, causing thy Religion and people to prosper and increase. I. Good Father; give thy Gospell (which is the Scepter of thy Kingdome, where-

by

by thou conquereſt and ruleſt) a free courſe to be ſincerely preached in all the world, all impediments being utterly removed.

4 Make it ſo powerfull in all places, that it may utterly throw downe the kingdome of Satan, and Antichriſt; converting and ſpeedily gathering all thine elect unto thee, that ſo thou mayeſt haſten thy Kingdome of glory.

2 To this end, whereas thou (Oh King of Kings) haſt ordained Kings and Queenes, to be nurſing Fathers and Mothers to thy poore Church, to nourish us thy children

ſincerely preached every where, all impediments being taken away.

4 Make it ſo powerfull, that it may deſtroy the kingdome of Satan and Antichriſt, and gather all thine unto thee that ſo thou mayeſt haſten thy glorious Kingdome.

2 To this end, raiſe up Kings and Qu. to nouriſh thy children with the word of life, and preſerve us from the rage of all our cruell enemies, eſpe-

2 *Petition.*

ter of his Kingdome

4 *That it may be powe full every where*

2 *For Kings and Qu to bee nurſing Fathers and Mothers to the Church.*

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2 Petition

cially the bloudy Antichrist.

And for those that are such already, make them tenne times more: let them account this their greateſt dignity, to have the bringing up of the heires of the Kingdome committed unto them.

dren with the word of life, and to preſerve us from the rage of that bloudy Antichriſt, and of all cruell enemies. Oh Almighty and deare Father, raiſe up ſuch for us in all the Countries of the world: And thoſe which are ſuch already, make them tenne times more, that they may account this their greateſt dignity, to have the bringing of thine own Children, and heyres of thy Kingdome, cõmitted to their care and faithfulneſſe.

3 Especially to pray for our Soveraigne raised up for us in place

3 And as it hath pleaſed thee to ſettle this thy Kingdome in ſo great peace

3 More ſpecially, as thou haſt ſetled thy Kingdome among us of this Nation in much peace and

and prosperity, under our late tender nursing Mother, and hast delivered us frō the Tyrannie of that bloud-thirsty Whore of Babilon; and also hast continued the same still most miraculously, beyond all former expectation under our gracious Soveraigne, whom thou hast raised up for a foster-Father in her place: a So we beseech thee to enlarge the heart of thine Annoynted Servant, with an abundant portion of thy Spirit, both of wisdome & zeale for thy glory and Kingdom, and tender affections towards thy children, b ac-

among us, by our tender Mother, delivering us from that bloud-thirstie Whore of Babylon, and also to continue the same beyond all former expectation under our dread Soveraigne.

a So indue him we beseech thee with an abundant portion of thy Spirit.

2 Petition. of our tender mother

a That he may have an abundant portion of Gods Spirit.

1 Petition

b According to his dignity & charge.

b According to his dignity; to discharge faithfully that great charge cõmitted unto him. Increase in him all tender affections towarda thy children.

c That in token of thankefulnes for all his dominions and deliverances,
1 At his cõming in,
2 By discovery and preventing the massacre,
d And for the deliverances of the Church by him, hee

c Grant him that in token of true thankfulnesse for all his dominions and chiefly the wonderfull deliverances of his Majesty, and his,

(d and of us all thy people principally by him) he above all others may set himselfe with *Iehosaphat* and *Hezekiah* and other worthy Kings of *Iuda* to en-

b according to that high dignity laid upon him, the charge cõmitted unto him.

c Grant that in token of his true thankefulnesse for all his dominions and great honour and much more for the admirable deliverances given unto him and his (d and above all, sith that thou hast made him twice, chiefly, so wonderfully in our eyes, thy principall instrument, in saving us thy poore Church) that hee may set himselfe much more earnestly than ever did *Cyrus*, or *Darius* even as worthy *Iehosaphat* and *Ezechias*, to advance thy glo-

ry,

ry, in enlarging and furthering this Kingdome of thy Sonne, and in promoting thy pure religion with all his power, destroying whatsoever is against it, & discountenancing all ungodlinesse.

f Oh strengthen him to procure each way, both by godly lawes, and all other holy meanes, the good of us thy poore people committed unto his trust, repressing all the wicked; that we may live a quiet life in all godlinesse and honesty, fearing none but onely thy heavenly Majesty.

f So grant, that all we thy children be-

large thy kingdome, and promote thy pure Religion; destroying utterly all ungodlinesse.

f Inable him to procure each way the good of us thy poore children committed to him. Strengthen him to preserve all us thy poor people from the violence of the wicked: that we may boldly make profession of thee without feare of Atheist, Papist, or any other malicious enemy.

g Grant to us also this grace, in token of our thankfulnesse, that we all be-

1 *Petition may set himselfe, first to advance Christs Kingdome and Gospell.*

f *And secondly, to procure the good of Gods servants, repressing the wicked. That wee may live in all peace and godlinesse, without feare.*

g *To bee affected towards him, as the*

a Petition.

g To be affected towards him as the good people were towards David, and sound forth the Lords praises for him.

h To pray for him and his to raigne for evermore.

ing ſtill more loyally affected towards him, as towards our moſt happy nurſing Father under thee, and as all the good people were towards *David*, may ever ſound forth thy Praiſes for him,

b and pray earneſtly for his preſervation, and of our hopefull Queene, the Prince & Princeſſe *Palatine*, with all their Royall Progeny: That this Kingdome (if it be thy will) may bee eſtabliſhed untill Chriſt ſhall come to reſigne up this earthly Scepter, and raigne being affected towards thine Annoynted, more and more as toward, our happie nurſing Father under thee, and as all the good people were towards thy ſervant *David*, may ever more accordingly ſound forth thy praiſes for him.

b Give us hearts to cry continually unto thee, for the preſervation of his Majeſty, with our hopefull Queene *Mary*, the Prince and Princeſſe *Palatine*, and all their Royall Progeny; that if it be thy heavenly will, the throne of his kingdome may be eſtabliſhed until Chriſt the King of kings

ſhall

shall come: then to resigne up the Scepter into his hands, and to bee taken up into his throne to reigne with thee for evermore.

with thee eternally.

1 Petition.

4 Good Lord, give all our Magistrates and Rulers under him the same heart, that they may bee as the hands of thine Annointed, in every place for the accomplishment of his worke.

4 Give all our Rulers the same heart, that they may be as the hands of thine Anno inted in every place for this purpose.

4 For our Magistrat to have the same hea t

5 And withall, as thou hast appointed to build up thy kingdom, chiefly by the sincere preaching of the Sacred Gospell, whereby thou diddest first spread it so speedily, subduing all the world by the Ministery

5 And as thou hast ordayned chiefly to furnish thy Kingdome by the preaching of thy Gospell, which thou didst first spread by thy holy Apostles, subduing the world thereby;

5 For our Ministers, to tread in the steps of the holy Apostles.

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a Petition.

a Seeking to save every soule by word.

a So we pray thee to send forth powerfull Preachers in everh congregation, as may not cease to admonish every one with teares.

b And conversation.

b Teach them to frame themselves by all holy meanes to win all, and to be afraid of the least offence which might hinder the salvation of any one.

c Afraid of the least offence.

sterie of thy holy Apostles; a So we pray thee send forth faithfull Preachers into every Congregation, which being furnished with gifts, & tenderly affected with the care of every soule committed unto their charge, may not cease with *Paul* to admonish every one both publikely and privately, day and night with teares.

b Guide them, good Lord, to govern thy people in all holy conversation, and to frame themselves to all, to win all, c being afraid of giving the least offence, either to harden, or any way to hinder the sa-

salvation of any one of them.

d Awaken at length (oh Lord) all our blind guides; and all sorts of unconscionable Ministers, who are drunk with the bloud of souls, that they may but remember how the bloud of one *Abel* did cry for vengeance from the earth; and that they may thinke in time where they will appeare, when Christ shall come to call them to an account for every soule.

g Either *h* give them repentance for that bloudy sinne, that they may save themselves, & those committed to them; or else utterly free thy

d Awaken at length all sorts of unconscionable Ministers, drunken with the blood of their people, *e* that remembring the cry of *Abels* bloud.

f They may bethinke themselves in time what to answer when Christ shall come.

g Either give them repentance, and dare not their perpetuall damnation, or free thy poore people from them. *g* Comit them to such by whom they may bee brought into obedience to the law of thy Kingdome for their salvation.

2 Petitio.

§ To awaken all our unconscionable Ministers.

e That they remember they cry of Abels bloud.

f And Christs appearing.

g And either to repent & be cōvinced, or els e people may bee committed to such as by whom Christ may reigne, and they saved

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2 Petition

b That Antichrist may bee cast forth, and whatsoever belongeth to him or whereby he hath deceived the people of the Lord,

1 And all the very prints of

b That thou alone mayest reigne as Lord and King amongst them; Antichrist beeing cast vtterly, with all things appertaining to his bloudy religiō, and wherby he hath kept any of thy people under his slavery, or seekes to pull us againe into Babylon.

1 Deface (oh Lord) all the prints of his

thy people from this heavy judgement. Set suche very where, by whose faithfull Ministery thy people may be brought into a holy obedience to thy heavenly Gospell, to their everlasting salvation.

b That thou alone mayest reigne as Lord and King, and Antichrist cast out vtterly, with all that appertaines to his religion, and wherby hee hath upholden his throne and tyranny, and kept any of thy people under his slavery or at least, seekes to bewitch them, to pull them into Babylon againe.

1 Good Lord de-

stroy

stroy all the very prints of that cursed Idolatry, out of all the Churches, & whatsoever may put his favorites in hope of ever repairing the ruines of their Babel.

6 And seeing (oh Lord) that this is the glory and safety of thy Kingdome, when all the subjects of it, especially the leaders of thy people, live in a holy union under thy lawes: take away, wee againe intreat thee, all contentions from amongst us, with the causes thereof.

a Confound, wee pray thee, all the plots of that cursed *Balaam* of *Rome*; who

idolatry, and cut off all hopes of ever building up Babel againe.

2 Petition his idolatry utterly destroyed.

6 And seeing the chief glory and safty of thy Kingdome is in the unity of thy subjects, take away, good Lord, wee againe intreate thee all causes of contentions.

6 To pray for a holy unity in the Church chiefly amongst the leaders, & to take away all causes of contention.

a Confound all the plots of cursed *Balaam* who, knowing

a To confound all Balaams devices.

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a Petition. who seeks by our divisions to prevaile against us.

that no Kingdome divided, can stand, seek to rend thy Church in pieces, the more easily to prevaile against it when thou art also departed from it; as ever Satan hath been wont.

who knowing that no thine own kingdome, if it be divided, can stand, seeks day and night by all his agents to rend thy Church in pieces, the more easily to prevaile against it when it is devided, and thou departed from it as Satan hath ever prevailed by his instruments in all Countries by this means.

b And that wee may buy this peace with the losse of all.
c That all sorts may joyne themselves unto us.

b Grant that wee may buy this peace with the losse of all, except thy favour; c that all sorts seeing our holy agreement may joyn themselves unto us and come into the bosome of thy Church.

b Grant that we may buy this peace with godly *Abraham*, with the losse of all things, except thy favour: c that all sorts seeing our holy agreement may come forth of Poperie, and prophaneneſſe unto us; & our brethren departed

arted, may turne
nto the bosome of
y Church, againe.

7 And whereas
hou hast appointed
hat every one of us
hould labour to
uild up thy King-
ome, by bringing
thers thereunto,
hat they may bee
ved; a give us
earts to have a
ecial regard of all
ose committed to
r charge, to bring
em in obedience
the lawes of thy
ingdome b and
n all who are ty-
unto us by any
ciall bond.

Give us grace to
e every fit occa-
which thou of-
t for procuring
furthering their
ation, and so
gai-

7 And moreover, fith thou wilt have every one to helpe to build up thy kingdome, and to save others by bringing them thereunto, a grant us more care, not onely for our charges committed to us: b But for every one tyed unto us by any speciall bond.

c Assist us to take every fit occasion for gaining every one unto thee, by all Holy meanes, of admonition, examples, and whatsoever.

2 Petition

7 That every one of us may have a care to save others. a Especially all committed to our charge

b with all knit unto us by any speciall bond.

c Taking all occasions to save all by all meanes.

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2 Petition.

meanes, of admonition, examples whatsoever.

d To be as the Angels to Lot.

d Let us not rest before they be safe from the vengeance.

8 That we may have a feeling of happinesse of this Kingdome.

8 And that we may prevaile the more give us (oh Lord) a sweet feeling what a blessed thing it is to be of thy kingdom and partakers of thy glory: even to bee KINGS and Priests unto thee.

a And of the reward of holines.

a And what a happines there is in living such a holy conversation.

gaining them unto thee, by all good admonitions, exhortations, and example.

d Let us bee as the Angells unto *Lot*, never resting before we have gotten them safe into *Zoar*

8 And that we may be able to perswade others more effectually, Lord give every one of us a sweet feeling what a blessed thing it is to bee the subjects of this thy Kingdome; to have all the priviledges thereof, and to bee partakers of thy glory: even Kings & Priests unto thee.

a and what reward and happines there

there is in living
ch an holy con-
ersation.

b Make us to con-
ider a right how
retched and un-
appy the ſtate of
ll other people is,
eeme they never ſo
appy in this world
eeing but bond-
aves of Satan,
eſerved for the
haine of eternall
arkneſſe.

9 Oh heavenly
King, grant us to
ive in all things, as
hy ſubjects of thy
Kingdome, that ſo
ee may paſſe from
his Kingdome of
race into that thy
ingdome of glory.

10 Make us to
are the cauſes of
ck-ſliding, that
ee may never ſo

R much

2 Petition.

b Make us to conſider how wretched the ſtate of all other people is, being bond-ſlaves of Satan, and reſerved for hell, ſeeme they never ſo happy.

b And how wretched the ſtate of all other is.

9 Grant us to live as thy obedient Subjects that wee may paſſe from this kingdome of grace into thy glorious Kingdome.

That wee may live as the Subjects of this kingdome, ready to be tranſlated.

10 Make us to feare the occaſions of back-ſliding,

10 *Fearing the cauſes of back ſliding.*

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10 Petition.

a Flying *fast towards heaven, looking at our Saviour.*

that wee never so much as once look back unto the world, a but flie fast towards heaven, where our Saviour keeps possession for us.

11 To *destroy al our corruptions.*

11 Destroy in us all our corruptions, whereby Satan prevailes against us.

12 To *hasten the day of our glory and triumph.*

12 Hasten that day, when the difference shall appeare between us and them that feare thee not when wee shall reigne with thee for ever, all the rest be-

much as looke back with *Lots* wife towards this evill world, a but ever flie fast towards thine heavenly kingdome, having our eye at our Lord and Saviour, who sitteth at thy right hand, keeping there possession for us.

11 Destroy in us every corruption wherby Satan keeps us any way in his slavery, or at any time gets the dominion over us.

12 Hasten that glorious day, when the difference shall appeare betweene us thy subjects, and those who serve thee not; when we shall wholly reigne in glory with thee

fre

free from all our enemies, & from ever offending thee any more.

13 And becauſe in the meane time, wee thy ſubjects live by Faith, and not by ſight in this world, where all things uſually ſeeme to go out of order, the wicked flouriſhing in their ungodlineſſe, when wee oft weepe and mourne: O Lord, increaſe our faith in all thy gracious promiſes.

a Cauſe us thorow the comfort of our Faith and power of godlineſſe wrought in us thereby, to grow up to ſuch a full aſſurance, that we are the true heyres of

ing thruſt forth into eternall darkneſſe.

13 And becauſe wee now live by faith, and not by ſight, the wicked oft flouriſhing when all thy children are afflicted, Oh Lord increaſe our faith in all thy promiſes.

a Cauſe us that through the comfort of our Faith, and power of godlineſſe, we may grow up to a full aſſurance, that we are the true

2 Petition.

13 *And in the meane time, ſeeing we live by faith, to increaſe our faith.*

a *That growing to full aſſurance, wee may overcome the world.*

Petition.

b And remain faithfull to the death.

heires of thy kingdome, and may overcome all hinderances, b that beeing faithfull to the death, wee may have the crowne of life.

thy Kingdome, that we may overcome all the hinderances of the world, and having the patience of Saints, we may be faithfull to the death, untill thou set the crown of life upon our heads.

14 To be filled with peace, joy, and righteousnesse: that wee may see of what kingdome we are: and that we enter into our joy.

14 Fill our hearts with such peace and joy, with all the fruits of righteousnesse, that all may see to what kingdome wee belong, and we may enter in to thy joy.

14 Fill our hearts with such peace of conscience, and joy in thee, with all the fruits of righteousnesse, incouraged by thy sweet promises, that all others may see to what kingdome wee belong, and that wee ourselves may feele daily the beginning of it in our selves, entring into the heavenly joy.

The third Petition.

Thy will be done in earth as it is in heaven.) 1 And that our child-like affections towards thy heavenly Majesty, our zeale for thy glory, and thankfulnes for thy kingdom, may be more manifest to all the world: quicken us to do thy heavenly Will and Commandement, chiefly those with which thou hast fully acquainted us, how thou wilt have us to walke, and keepe thy watch, a and that with the like readinesse as doe thy Angels in Heaven.

2 And wherein

Thy will bee done, &c,

1 And that our child-like affections with our zeale and thankefulnesse, may more appeare to all the world; quicken us to do thy heavenly will; chiefly that wherein thou hast shewed us how thou wilt have us to walk a that wee may do it cheerfully as the Angels.

2 Pardon

3 Petition

1 *To pray that wee may declare our child like affections, zeale, and thankefulnesse, by doing his heavenly will.*

a *As cheerfull as the Angels.*

1 *To accept our will for the deed.*

3 *Petition.*

3 *That we may delight to enquire his will by all meanes.*

our imperfect service, and accept our will for the deed.

3 Let it be our chiefe desire to stand in thy presence, to enquire by all holy meanes, and in all humility to know what thy divine pleasure is: vouchsafe to manifest thy good will unto us. And ever so soon as thou hast made it known unto us, *a* give us *Davids* heart to say, I am here (Lord) to do thy will, thy Law is within my heart.

a Having David's Echo, I am here Lord

we are too short, accept, good father, our willing mind.

3 Let it be our delight to stand ever in thy presence, to enquire thy divine pleasure, both by reading and hearing thy heavenly Word, and asking of others; and also by earnest prayer, with faithfulnesse in all our calling, and true humility. *a* And ever so soone as thou hast by any means made known unto us, what thy good will is, give us therewith *Davids* spirit, that without consulting with flesh and bloud, we may say forthwith I am here (Lord) to doe thy will, yea thy

thy Law is within my heart: that so all our service may be free-will offerings unto thee.

4 Furthermore, whereas it is thy decree, that through many troubles wee must enter into thy heavenly kingdome good Father, frame our corrupt wils unto thy heavenly will: and give us grace to looke for them, and ever to humble our selves under thy hands; as thy obedient children, seeking alwayes to pacifie thee, searching immediately the meaning of thy roddes, & amending whatsoever is amisse, without once whis-

4 Moreover, seeing it is thy decree, that through many troubles we must enter into thy Kingdome, good Father, give us hearts to looke for them and withall, subdue our corrupt wils to thy holy will, that humbling our selves under thy hands, we may enquire the true meaning of thy rods, and also try and reform our wayes immediatly *awith* out once whispering against thee

3 Petition

4 To prepare for troubles; & humble our selves under the as his obedient children: making right use of them.

awithout whisper-ing.

3 Petition.

b To be assured that God doth all of love for our good, and will give a happy issue

b Assure us that in love thou so worke'st our good in all our trials, even when thou smite'st us, and wilt give us a happy issue in thy due time, when wee have rightly profited by them.

5 That we may not suffer as evill doers, but onely for righteousnesse. 1 Pet. 4. 15

5 And if it shall bee thy good pleasure to call us to suffer for thy Name; keepe us that wee may suffer as thine owne children for righteousnesse, pering against thy divine Majesty.

b Assure us that thou still lovest us, even when thou correctest us most sharpely, and art working our good; and wilt in thy due time give a happie end to all our troubles, and cause thy loving countenance to shine on us againe, when wee have made the right use of them, and truely profited by them.

5 And if it shall bee thy good pleasure to cal us to suffer for thy name, keepe us that wee may not suffer as evill doers, or busie-bodies for medling in things without our

our calling, so to bring crosses on our selves; but as thine owne children for righteousnes. *a* And then make us to take up our crosses, with all joyfulnesse, that thou accountest us worthy that honour; *b* looking stedfastly at the great reward holden forth unto us, in the hand of our Lord and Saviour, who having troden that way before us, is there highly exalted to raigne for ever.

6 Keepe us, that we never go against thy revealed will, whereby thou hast convinced our consciences, under pretence either to ho-

a And then to take up our Crosses with thankefulnesse, rejoycing that thou counteſt us worthy that honour, *b* and looking ſtedfaſtly at our Lord and Saviour, who having firſt troden that way before us, ſits for ever in glory at thy right hand.

6 But keepe us that wee doe not any thing against thy revealed will, to procure thereby never so great a good;

3 Petition.

a To take up our croſſes with joy and thankefulneſſe.

b Looking at our Saviour.

6 That we may not do any thing against his revealed will, to obtain never ſo great a good, which wee imagine.

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4 Petition.

seeing thou canst and wilt maintaine all thine owne causes, and effect whatsoever is best, without sin. That wee may ever truly pray, Thy will bee done in earth, as it is in heaven.

nour thee, or to doe any service unto thy Church, or for never so great a good: seeing thou canst and wilt maintaine thine own honour, and causes, and save thy Church, effecting whatsoever is best, without our sinne. That we may ever truly pray, *Thy will bee done in earth as it is in Heaven.*

In the fourth Petition. To the end that all may see the tender care of our heavenly Father for us, and that we may live.

Give us his day, &c.) And then, oh deare Father, when wee are such, that the world may see thy tender care over us, and how thou fulfillest thy promises unto us,

The fourth Petition.

Give us this Day our daily bread.) And then (Oh deare Father) when thou hast given us such hearts thus to seeke thy will, to the end that the world may see the tender care thou hast for us, and how

how thou doest fulfill unto us all thy promises, and that wee likewise may wholly attend the seeking of thy glory, in the inlargement of thy kingdome, and doing of thy will.

1 Vouchsafe us graciously all things meet for the comfort of this life.

2 Shew us thy fatherly love, providing sufficient for all our necessities in thy due time. Feed us with thy hidden Manna.

4 Petition. the doing of his will.

1 To pray for the comforts of this life.

2 To shew us his fatherly providence.

a Direct us to use all the holy meanes, which thou hast appointed to serve thy divine providence; both painfulnesse, thrift, and godly wise-

and that wee may the better attend the seeking of thy glory & good pleasure, vouchsafe us the comfort of this present life.

2 Shew us thy love in providing for us in due time Feede us with thy Manna.

a Direct us to use all painfulnes and holy wisdome chiefly in our particular calling, with all means to serve thy providence: avoiding, whatso-

a And to direct us to the meanes to serve the same chiefely in our particular calling, avoiding the contrary.

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petition.

der our comfort or hurt our estate.

3 To commit our selves wholly to his protection, depending on him without feare.

3. Grant us to hide our selves under thy watchfull protection without feare, knowing that our times are in thy hand to continue as pleaseth thee.

3 Grant us grace also evermore in all humility to commit our selves unto thy fatherly protection, walking in thy wayes, not fearing what man can doe unto us; remembring that our times are in thy hands, to continue so long as it pleaseth thee.

4 To know our condition.

4 Make us able to consider that of our selves, woe cannot provide our wisdome, chiefely in our particular calling, avoyding as warily whatsoever may any way endanger us, make our lives uncomfortable, or hurt our estate.

4 Make us ever to remember, that unlesse thou who hast given us our lives doe preserve them, we

wee cannot continue one moment; and to know that of our selves wee have no power to get one morsell of bread unlesse thou both shew us the meanes, and after inable us to use the same, and give a blessing to them.

5 Humble us in the sense of our vilenesse, that wee are so farre off from deserving eternall life, that wee are not worthy of the least crumme of bread which thou hast taught us to begge daily.

6 And grant us to know, that when wee have it, wee are but theeves and usurpers of it, and of whatlong our lives one minute, nor have any power, to get one morsell of bread unlesse thou shew us the meanes, assist us to use them and give a blessing to them

5 Humble us herein, that wee are not worthy, the least crum of bread, which wee are taught to beg daily.

6 Make us to know that wee are but usurpers of

4 Petition.

a And unability to get a crum of bread or to see or use the means.

5 To be humbled in sense of our unworthinesse of bread.

6 To know that wee are usurpers of it, and of all other things.

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4 Petition.

a *Vntill they bee given us in Christ, having lost all in Adam.*

it, and of whatsoever else wee have, *a* unlesse we be in Christ and so have all by him because we having lost all, can have no right to any thing, untill it be restored unto us in him who is Lord of all.

whatsoever else wee possesse, and must make a dreadfull account for it; *a* unlesse thou give it us in Jesus Christ. Because wee having lost all through *Adams* transgression, can have no right unto it againe, untill it be restored unto us in our Lord and Saviour.

b *To get more assurance of our title in Christ.*

b Increase our assurance, that thou hast given him unto us, that we may have a title to whatsoever we injoy.

b Vouchsafe therefore to increase our assurance that thou hast given us in thy Sonne who is Lord of all, that in him we may be certaine, that wee have a true title to whatsoever wee enjoy.

7 *For power to the creature to nourish us.*

7 Blesse thy good creatures to nourish and

7 Give withall to thy creatures both, power and strength to nourish and

nd comfort us: removing the curſe which our ſins deſerve.

comfort us, and remove from them the curſe due unto our ſinnes

4 Petition.

Bread.) 8. Bestow upon us contented and thankfull hearts, with the eſtate wherein thou ſeeſt us though we have but bread, *a* and grace to ſee and acknowledge, thy wiſe & tender providence, as well in want as plenty; being undoubtedly aſſured, that thou canſt and wilt make bread alone to ſatisfie us abundantly when other meanes faile.

8 Give us contented hearts, though wee have but bread *a* acknowledging thy fatherly providence as well in want as plenty: and that thou wilt make even bread ſufficient, when other meanes faile.

8 *For contentation with our eſtate.*

a And to ſee the Lords providence in bread alone.

This day.) And if thou ſhalt ever bring us into that ſtrait, that we ſhall have no more but for

9 And if we ſhall come to have no more but for the pre-

9 *And when we have but for the day nor any meanes.*

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4 Petition.

To pray to bee able to cast our selves wholly on the Lord without fainting.

sent day; nor any meanes to succour us, then strengthen us to cast our selves upon thee without fainting, and to shew that wee live not by bread onely, but by thy power and tender care and blessing.

for the present day, nor any meanes of succor in the world; then strengthen us to give thee glory, by casting our selves wholly upon thee, without impatience or fainting; that we may bee able even then to shew our confidence in thee, and how wee live not by bread onely but by every word proceeding out of thy mouth.

To pray for assurance, that the Lord will never let us want that good.

To Certifie our Consciences, that though wicked men may bee hunger-starved, yet thou wilt never let any of us that serve thee faithfully being heires of thy King.

To Certifie our consciences aforehand, that howsoever wicked men be they never so rich, may starve with hunger before they die, yet thou wilt never let us thine owne obedient Children and Heires of thy King-

Kingdome, to want any thing that ſhall bee good for us; *a* for that thou wilt rather worke extraordinarily, when ordinary means faileth, and wilt cauſe our enemies to feed us, if our brethren forget us, the very fowles to bring us bread & the heavens to powre downe a bleſſing, ſo farre as thou ſeeſt moſt for thy glory.

11 And therefore (good Father) let us alwayes be reverently afraid of diſhonouring, or grieving thee by carking cares aforehand for proviſion, for our ſelves or ours; and much more of murmuring, or impati-

dome, to want any thing that is good for us; *a* but wilt worke extraordinarily, cauſing our Enemies to feed us, or the fowles to bring us meate, rather then wee ſhall want, ſo farre as thou ſeeſt beſt for thy glory.

11 Keepes us therefore, oh loving Father, from carking cares aforehand, for proviſion for us or ours; and much more from murmuring and impatience, where-

4 *Petition*

a *But worke extraordinarily, when ordinary means faile.*

To bee afraid of diſhonouring thee, by carking cares afore hand, or impatience in tryals.

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1 *Petition.*	by thou art dishonoured and provoked.	patience, or fainting in any such tryall, whereunto our sinfull natures are extreamly inclined.
12 *To pray to bee able when we have used onely the meanes, to reserve the blessing to the Lord.*	12 Make us able to sanctifie thee, using only the meanes for thy protection and providence, commending our selves, and all the successe wholly unto thee, being certainely assured that thou canst not faile us, nor forget us.	12 Make us able to sanctify thy great Name in using only the meanes to serve for thy protection and providence, referring the worke and whole successe unto thy heavenly Majesty alone, being certaine that thou wilt make all to prosper as shall bee best, and that thou canst not faile us or forsake us.
13 *To have a holy use of all Gods gifts to our salvation, namely of our riches.*	13 And when thou dost bestow thy gifts upon us, make us to behold thy goodnesse, inabling us to use them ho-	13 And when thou doest bestow those thy gifts upon us, give us a holy use of them, that even our riches and all outward bene-

fits

fits may further our salvation, and that wee may see thy goodnesse in them.

a Oh never suffer us to abuse them to satisfie our sinfull desires; or puffe up our proud hearts, or make them our Gods, putting our confidence or fruitfully in them.

14 Teach us to imploy them thou hast vouchsafed, to the maintainance of thy Religion, with all the holy ends which thou hast ordayned them for: and especially for the relieſe and comfort of our poore brethren, for whom thou hast taught us to pray dayly as for our selves; and to whom

lily, that all may further our salvation.

a Never suffer us to abuse them to satisfie our lusts, or set our confidence and love upon them making them our gods.

14 Teach us to imploy them to maintaine thy worship & service, and perform all holy duties, especially for the relieſe of thy children, for whom wee are to pray dayly, and to whom thou hast given an interest in the use of them.

3 Petition

a *Never abusing the.*

14 *To imploy them to the ends appointed, as first & chiefely to maintaine Gods Religion and relieve his servants.*

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4 Petition

15 To pray for bowels of compassion towards the poore.

15 Give us hearts full of compassion towards the poor to comfort and refresh their hungry soules, that so their backs and bellies may blesse us, and that thou maist remember us in the day of trouble.

a So to shew our homage to God herein and love to his children.

a Inable us herein to shew our thankfulnesse to thy heavenly Majestie, love to thy children, whom thou hast also given an interest in the use of our goods.

15 Give us bowels of compassion towards the poore and needy, that we may take off every heavie burthen, releeve the oppressed, deale our bread to the hungry soules, that their backs and bellies may blesse us and that thou mayst remember us in the day of our adversity, and wee lay up a sure foundation against the time to come.

a Inable us herein to shew forth our homage to thy divine Majesty, that wee hold all of thy goodnesse; and declare the love wee beare

beare to thy children for thy sake, and chiefly to them that most excell in thy graces; b and so the true practice of the communion of Saints, waiting for that joyfull sentence from our Lord and Saviour: *Come yee blessed of my Father, receive the Kingdome prepared for you, for when I was hungry, you gave me meate.*

and chiefly to the most excellent: band therin the true practice of the Communion of Saints, waiting for the joyfull sentence: *Come yee blessed of my Father, receive the Kingdome prepared for you, &c.*

5 Petition.

b *And the Communion of Saints, waiting for the joyfull sentence.*

The fifth Petition.

FOrgive us our tresp*asses.*) And whereas better sins only doe hinder our assurance, that wee are thy children and cause us that we can neither behold thy glory, nor feele the power

Forgive us our trespasses.

And whereas our sins onely do hinder, and turne from us all these blessings which we have begged.

And seeing our sins only do hinder all these things which wee have begged.

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5 Petition.

and bring innumerable evils upon us instead of them, and so make us most unhappy: 1 Pardon, good Lord, and remove all our sins out of thy sight, which hinder all these good things from us.

power and happinesse of thy Kingdome; neither yet have that full security in the assurance of thy fatherly providence and protection from all evill, which otherwise we should find; and do moreover bring all contrary evills upon us; Therefore 1. Pardon (good Lord) and remove all our iniquities which keepe away good things.

a Because herein alone stands all true comfort.

a And to this end that wee may, never give thee rest, untill we have gotten this assurance of pardon, teach us that herein is all true happinesse, and without this wee are most miserable, and without all hope of comfort, and of all thy creatures

a And that we may cry more earnestly for forgiveneſſe, never giving thee rest, untill wee have attained it; teach us that herein alone stands all true peace and blessednesse when wee haue this

full

ull assurance sea-
ed in our hearts,
at our sinnes are
rdoned, and that
ll they whose sins
re not remitted,
re most accursed &
nhappy.

2 And to this end
hew us (good Fa-
her) the hainous-
esse of sinne, by
aking us to con-
der aright, thy
rath declared a-
inst it from hea-
en, *a* first in the
arefull punishment
f thy most excel-
nt creatures the
ngels, whom for
at they kept not
eir estate; thou
st cast downe into
ll, to bee reserved
chaines of darke-
esse unto the judg-
nt of the great
day,

most unhappy.

2 Shew us also the haynousnesse of sin, declared *a* so the tearefull punishment of thy most glorious Angels, the excellenteſt of all thy worke, whom, for that they kept not their first estate thou diddeſt throw down into hell, to bee reserved in chaines of darkenesse to be reserved to the judgement of the great day.

5 Petition

2 *To be able to see the haynousnesse of sinne.*

a In the tearefull punishment of the Angels.

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a Petition.

b Of our first Parents.

b And afterwards in our first parents cast out of their happy estate, accursed in themselves and all their posterity, even all us, untill wee obtaine deliverance by laying hold on our Lord and Saviour, and for which all the creatures might be justly armed against us.

c Of the old world.

c Make us able yet more plainly to behold the same, in the generall destruction of the old world:

day, then to bee damned to endlesse torments.

b And afterwards in our first parents, cast from their happy estate for eating the forbidden fruit, by whose transgression, all the curses of this life and that to come, came not only upon themselves but also all their posterity, even all of us beeing naturally wrapped in the same condemnation, untill wee bee delivered by Jesus Christ, and for which all the creatures may bee ever justly armed against us.

c Open our eyes to see this thy wrath against all ungodlinesse yet more fully

ly, in the generall destruction of the old world, and in burning the filthy Cities of; d *Sodom* and *Gomorah* into ashes, to remaine eternall monuments unto all posterity: and in preparing the Lake burning with fire and brimstone, for an everlasting punishment to all unbelievers, and impenitent persons.

f Set before our faces that heavy punishment upō thine owne faithfull servant *Moses*, for so small a fault in our account (as not honouring thee before the people, in believing and avouching thy power and truth) that thou

§ did-

d Turning *Sodom* into ashes, for a warning to all posterity.

e Preparing Hell for an everlasting punishment to all unbelievers and impenitent sinners.

f Set before our faces thy severity against thine owne dearest Children, as in cutting off *Moses* (onely for that he did not sanctifie thee at the waters of strife) that hee could not enter into Canaan the

[Petition.

d *Sodom.*

e *Hell prepared for the wicked.*

f *And in the punishment of Gods dearest servants: as Moses*

5 Petition. promised land after he had led thy people forty yeeres towards it, & now brought them to the very borders of it, and might stand & look into it, but go no further.

diddest cut him off from entring into *Canaan*, which of all earthly things hee must needs most desire, because it was the land of promise, the type of heaven, and also in that thou diddest this, after that hee had led the people 40 yeeres towards it.

g David. g And in the punishment of *David* and his house all his life long, and the fearefull judgements on many of thine owne faithfull servants:

g And the punishment upon *David* & his house for that one sinne especially, that thy hand did so pursue him & his, all his life long; and so thy sharpe corrections laid upon all other thy deerest servants registred in thy book

h And chiefly that upon our Saviour him- b Teach us to conceive aright of th

h Lord, teach us yet more rightly to conceive

e

ceive the vilenesse of sinne by this one thing chiefly, that the least transgression of thine elect could not in thy divine wisedome bee ransomed, but by the unspeakeable torments of thine owne beloved Son the Lord of glory, taking our nature, to become a sacrifice to appease thy wrath, and to finishe thy justice. How thou diddest powre out upon him the full vials of thy wrath, to cause him to sweat drops of Bloud, and to cry out, *My God, my God, why hast thou forsaken me?*

3 Give us some true sense hereof,

S 2 with-

vilenesse and danger of sinne hereby, that the least sin of thy Elect could never have beene ransomed, but by the sacrifice of thy own dear Son, and how thou diddest powre out upon him the full vials of thy wrath to cause him to sweat the bloudy sweat, and to cry, *My God why hast thou forsaken me?*

3 Give us a continuall

5 *Petition.* *selfe in his unspeakeable torments.*

3 *To have some sense of*

5 Petition. the innumerable evils which each sinne brings. Upon Gods owne children. Unlesse they bee prevented.

meditation hereof, and of the innumerable evils which every sinne brings on thine owne children, unlesse they be prevented by speedy repentance.

6 Especially depriving us of all true comfort and power in Prayer, so long as wee remaine therein without repentance, besides the losse of many extraordinary favours, which wee might certainly expect

withall this grace to keepe a continuall remembrance of thy innumerable evils, which every sin brings upon us thy owne Children, in our soules or bodies, goods, name, friends, or labours; unlesse wee prevent them by speedy and unfaigned Repentance.

6 Especially to consider how thereby we are left wholly destitute of thy protection and providence, and deprived of all comfort and power in Prayer, so long as we remaine therein; and also of many extraordinary experiments of thy bounty which otherwise

We

wee should find.

Make us able in some sort to comprehend the greatnesse of sinne, *a* by the infiniteneſſe of thy glorious Majeſty, against whom such sin is committed; *b* Shew us how our iniquities are increased hereby also; that they are committed contrary to our high calling to bee Christians, and heyres of thy kingdom, *c* and also against such abundant mercies, both ordinary & extraordinary, *d* with so many and strong meanes to restraine us; *e* besides sundry vowes and Covenant renewed, and that after mercy

4 Shew us withall the hainousnesse of our sins, and how they are increased being committed not onely against thy glorious Majeſty, but also contrary to *b* our high calling, *c* and against all thy abundant mercies, *d* with so strong meanes to restraine us, *e* beside so many vowes and promises of amendment, *f* and that after pardon formerly obtained and sealed unto us.

4 Petition.

4 To be able to comprehend in some sort the greatneſſe of our sinne; and how it is increased by circumstances, being committed against

a The infinite God.

b Our high calling.

c All mercies.

d All meanes.

e Our vowes

f After pardon obtained.

5 Petition.

5 To have some sight of the multitude of our sinnes.

a Being every each of Gods Commandement in thought. Rom. 7. 7.
b Or in omitting the very least duty. Gal. 3. 10.

b Besides Adams sin.

5 Grant us some sight also of the multitude of our sins, how they are without number, a being not only every breach of thy Commandements in thought, word, or deed, b but even in omitting any of the least part thereof, or not doing it with all our heart and strength.

b And besides the fall

cy obtained, and pardon formerly sealed, upon our promise of amendment.

5 Open our blind eyes to have some light also of the multitude of our transgressions, how they are more in number than the starres of the Heaven, a seeing they are every breach of thy divine will revealed unto us in thy blessed Word; and that not only in thought, word, or deed, but even in omitted of any part thereof, or not doing it with all our heart, and all our strength.

b And besides the fall of our first Pa-

rents,

rents whereby wee are all naturally become the children of wrath, and under thy curſe; *a* make us to perceive the corruption of our ſinfull natures, received from thence, which as a Leproſie doth wholly overſpread us; *b* whereupon wee are ſo wholly inclined unto wickedneſſe, that all the thoughts of our hearts are onely evill continually; ſo as we cannot of our ſelves ſo much as thinke, much leſſe will any thing but that which is ſinfull. Vouchſafe us ſome feeling of the hardneſſe of our hearts, that wee are ſo little moved, either at the

of our firſt parents, whereof we are all guilty by nature, *a* make us to perceive the corruption of our ſinfull natures, *b* whereby wee are ſo infected with ſinne, that we are inclined unto evil continually, and unable to think much more to will any thing but that which is ſinfull.

Grant us ſome feeling of the hardneſſe of our hearts, that wee are ſo little moved by thy judgments

5 Petition.

a The corruption of our nature.

b Being wholly carried to evill.

And the hardnes of our hearts.

5 Petition.

or mercies to make any right use thereof.

hearing of so many mercies to make any right use of them.

6 For a continuall sense of our daily frailties.

6 O give us such a lively sense hereof, and of our daily frailties, infirmities and noysome lusts flowing from this loathsome sinke, c that in the feeling of this bondage of our corruption, d we may ever sigh to be delivered there from.

6 Give us such a lively, and continu all sense hereof, together with the feeling of our daily slippes, wants, frailties, infirmities, imperfections, and noysome lusts, issuing from this filthy fountain of originall corruption in us, a that we may be weary of this body of sin, b groaning under the bondage of this our corruption, and sighing to bee delivered from it.

a Travelling under them.
b To bring to be delivered.
Rom. 7. 24

7 That we may see our most grievous sins both before our calling and since.

8 Set before our faces also the grievous faults of our youth and much more

7 Shew us also our most grievous faults, not onely of our youth and ignorance, but those much

much more which we have committed since thou hast called by thy grace unto so high a dignity, and convinced our consciences. *a* Chiefly set ever before our faces our most haynous sins, especially if wee have committed any scandalous sins whereby wee have dishonouring thee, causing thy Gospell to bee evill spoken of; grieved thy children, or any way hindered the salvation of others,

1. Open our eyes, that by all these wee may see what debters we are, and how unable to pay the least part thereof, but to lye in hell for

those which wee have committed since our high calling, contrary to our consciences, and *a* chiefly those whereby wee have dishonoured thee, to the reproch of thy Gospel, the grief of thy servants, or to the hindering the salvation of any soule.

8 Give us grace, that by all these wee beholding the infiniteness of

5 *Petition.*

a *Chiefly those scandalous ones*

8 *That by all these we may see what debters we are.*

5 Petition

a *And may be driven to cry for forgivnes, and to run to the fountaine of Christs Bloud.*

our debt, a and our great misery thereby, may run continually to the fountaine of thy Sonnes bloud, which is open to all the house of Israel for sinne, and uncleanesse, crying, Wash me thorowly from my sinne, and purge and cleanse me.

9 *That we may find comfort in the al-sufficiency thereof.*

9 And yet that the ugly view of them may not utterly dismay us, as though wee could not bee purged from them: comfort us in the infinite worth and merit of thy Sonnes

evermore; c that we may cry continually with *David*, *Lord forgive us our sinnes, and blot out all our offences*; remember not our rebellions; wash us throughly, purge and cleanse us; thus running every moment to the fountaine of thy Sonnes bloud, which is open to all the house of Israel, for sin and for uncleanesse.

9 And yet withal that we may not be utterly overwhelmed by the ugly view of the multitude or loathsomnesse of our transgressions, as though they could not bee pardoned, nor wee purged from them;

com-

comfort us in this, that thy Sons bloud is of infinite merit; and al-sufficient to wash us from allour iniquities (though they were the most hainous sinnes that ever were committed, yea although wee had, if it were possible all the sins of the world upon us) so long as in a true feeling and sorrow for them, wee can in faith desire to be washed therein.

bloud which is al-sufficient to cleanse us thorowly, although we had all the sins of the world upon us, so long as wee can cry to bee washed therein.

5 *Petition.*

10 But because we are all very ready to deceive our selves, imagining that we are washed, when wee remaine still in our filthinesse; seeing thou neither callest, nor admittest of any to this

10 And to this end, that wee may not be deceived in our imagination, seeing thou admittest none to this fountaine, but onely them that come in true faith, and

10 *To the end that we may not bee deceived in the forgivnesse of our sins.*

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5 Petition

To pray for true repentance and faith, which are the unseparable companions of forgivenes.

unfaigned repentance, for all their evill wayes, resolving to live a new life, and crying after this fountaine.

Make us able in the sence of our vilenesse by nature, and our particular sins, to mourne bitterly when we looke at thy Son whom wee have pierced thereby.

11 *To hate all sin, and to bee afraid of defiling our selves againe.*

11 Give us hearts so to hate all sinne, that wee may bee afraid of ever defiling our selves a-

this fountaine, but them that come in true repentance for all their evill wayes; fully purposing amendment; and in a lively faith in thy sweet promises, desiting to grow therein; O grant us grace truely to see our particular sins, and the vilenes of them. Make us able in the sight of them, and the sence of our estate and danger by them, to mourne bitterly for them, looking at thy Son, whom wee have pierced thereby.

11 Make us so to hate and abhorre them, that being once purged in this Laver, wee may bee ever afraid of defi-

ling

filing our selves a-gaine, by sinning a-gainst that thy rich mercy.

a Helpe us to try both our Repen-tance, and faith, by the holy rule which thou hast given us in thy Law and Gos-pell, that wee may know them to bee such, as will abide the tryall, and not hypocriticall;

b And such also as have beene first wrought in us by thy heavenly worke, and doe continual-ly increase & grow; which are the infal-lible evidences, that they are found and sincere.

12 Give us hearts to bee dayly exami-ning, and judgeing our

againe, sinning against thy most rich mer-cy.

a Helpe us to try our re-pentance and faith by thy heavenly word to bee such as are found.

b And have been wrought in us by thy blessed Word, and do continu ally increase, which are cer-taine evidences thereof.

12 Grant us Grace to judge our

5 Petition

a *To try both our faith and repentance by the Word to be sincere.*

b *And such as have been wrought in us by the Gospel, & do increase and grow*

12 *That wee may continual-*

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5 Petition.

selves daily that wee may not bee judged of thee.

13 To pray again for pardon of the sins of our Land.

13 Remember us also; we intreat thee againe, for our sinfull Land;

a Though even the earth be corrupt, and the cry of the sinnes exceeding great, yet let the cry of us thy children in every corner, prevail against the cry of our sins, that thy mercy may bee magnified in al the world.

a At the instant prayers of Gods servants by the Blood of Christ

As we forgive &c. And as thou hast

our selves, that wee may escape thy judgement.

13 Wee intreat thee also againe for our sinfull Realme,

a To pardon all the fearefull provocations thereof, and to be pacified at the instant Prayers of thy faithfull servants; crying unto thee in all places, by the Bloud of thy Son, which speakes better things then the bloud of *Abel*. Let that cry still prevaile against the cry of our sins, that thy mercy may bee magnified in all the world, and the innocent may still deliver the Land.

As we forgive them that trespasse against us.)

	taught us to pray onely so to bee forgiven as wee forgive others; assuring us, that if wee doe forgive, we shall bee forgiven, and otherwise wee shall never bee forgiven.	5 Petition. *Whereas wee must pray to bee forgiven, as we forgive.*
	1 Change our Hearts, which ordinarily are most vehemently carried unto revenge naturally.	1 *To pray against all malicious-nesse, and desire of revenge.*
	a And although wee hate the man-	*a That though we hate the*

.) And whereas
ou (oh holy and
racious Father)
ill taught us ever
o pray to bee for-
iven, as we forgive
hem that trespasse
gainst us, telling
s plainely, that if
wee doe forgive o-
hers for thy cause,
hou wilt also for-
ive us, and contra-
ily, that if we will
ot forgive others,
wee shall never bee
orgiven.

1 Change (good
Lord) the wicked-
esse of our sinfull
earts, which are
aturally and usu-
lly most strongly
ent to malice and
evenge.

a And howsoever
we have the man-
ers and company
of

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5 Petition. *sins of the wicked, & ejoyce in the execution of Gods righteous judgments on them.*

ners and company of the wicked, and whatsoever is in them, whereby thou art dishonoured and provoked, and rejoyce in the execution of thy righteous judgements

of the wicked and whatsoever else is in them, whereby they disho or thee, or shew themselves to be thine enemies, and that we rejoyce in the execution of thy righteous judgments, wherby thou getteſt thy selfe glory upon the proud enemies, of thy Church:

b *And pray for confounding their evill practices, yet that we pray for, and seeke their salvation.*

b And pray daily for the confounding of all the wicked practices and devices of the enemies of thy Church; yet grant that wee may seeke the salvation of all sorts in tender compassion,

b And although wee doe also pray dayly for the confounding of all their wicked practices & devices: yet Lord grant us hearts to seeke the salvation of all sorts, in all love and compassion, becaus wee know not whether they belong to thine eternall election.

2 Especially for them that are but our enemies upon private respects, give us grace, that instead of seeking revenge we may pray earnestly for them, that they may see their sinnes, and have their hearts changed; and so obtaine pardon:

3 Make us able to walke wisely towards them: and moreover, vouchsafe that wee may seeke to pacifie the, by offering them reconciliation or full satisfaction, doing them good, or gratifying them by any kindnesse, so farre as may stand with their salvation, and the credit of thy Gos-

2 And for them that are our enemies, but upon private respects, give us grace to pray earnestly for them, that they may repent, and obtaine mercy.

3 Make us also to walke wisely towards them, and ever to seeke to pacifie them, by offering them full satisfaction, and doing them any good, so far as may stand with their salvation, and the credit of the Gospell.

6 Petition

2 *For them that are our enemies, but upon private respects, to pray their sin may be pardoned.*

3 *And that wee may seeke to pacifie them, and gaine their love.*

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6 Petition

b *To heap coales on their heads*

b Inable us hereby to heap the coales of love upon their heads, either to gaine them to Christ, or leave the more without excuse;

Gospell, even when they hunger to feed them, and when they thirst, to give them drinke.

b Inable us hereby to heape the coale of love upon their heads, as thou hast commanded, either to gain them by our Christian kindnesse, or to leave them more without excuse;

c *To get full assurance of forgivenesse of our sinnes.*

c And to seale up to our selves a full remission of all our sins thereby.

c And to seale up to our selves a most plentifull assurance of a full remission of all our sinnes thereby.

The sixt Petion.

Seeing Satan seekes continually by temp-

Lead us not into temptation, but deliver us from evill.) And seeing our

LEad us not into temptation, but deliver us from evill. And seeing (Oh ten-

der

er Father) that our
eadly enemy seeks
ourly by his temp-
uions to draw us
o offend thy hea-
enly Majesty, to
ishonour thee, and
make us his vas-
als to doe his will,
nto strip us utter-
both of thy pro-
ction and provi-
nce, and to cause
e to leave us in-
his hand, to
n upon us thy
ath, with all the
ils following up-
sinne, whereupon
r Saviour hath
ught us to Pray
ayes, *Lead us*
into temptation,
deliver us from
ill: 1. Good Lord
ve us not unto
n for our sinnes,
open our eyes to
see

deadly enemy seekes heurely to tempt us to offend, to dishonour thee, and become his vassals, that thou mightest leave us into his hand to execute his malice upon us and bring upon us all the evils which follow sin whereupon our Saviour hath taught us to pray.

Lead us not into temptation.

1 Open our eyes (good Father) to see our continuall

6 Petition

tition to draw us to sin, to provoke the Lord against us, and bring some evill upon us.

1 *To pray we may see the danger we stand in each houre.*

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6 Petition

a For the multitude of damned spirits.

danger, that so wee may escape his power.

a And first for the multitude of damned spirits, ranging up & downe as roaring Lyons to devoure us.

b For their power to tempt and destroy us in a moment.

b Teach us to know that they are able to bring us to as fearfull sins as ever were committed, also to destroy us utterly in a moment, with all that wee have, if thou give them leave, & doest not preserve us.

see the danger wherein wee stand continually, and deliver us from him.

a And first shew us our perill for the multitude of those damned spirits, that range up and down day and night with a deadly malice seeking to devour us.

b Teach us to know (Oh holy Father) what their power is against us if thou doe not restraine it, that they are able to bring us to as feare full sins, as ever they brought any of thy servants unto, and to destroy us utterly in a moment, both soules and bodies, with all that ever thou hast

given

given unto us, if
non preserve us
ot.

c Acquaint us with their deepe subtilties, both in fitting their temptations to our particular natures and dispositions; to our conditions, callings and occasions which they know perfectly, and how they alwayes dogge us the heeles watching us and their dearest opportunities; whereby they take their fittest advantage to overcome us, as against *Eve* & *David*. Chiefly how they will at one time or other solicite us to those sinnes, wherein we have beene formerly

c Acquaint us with their subtilties, in fitting their temptations to our particular estates and dispositions, which they know, by dogging us ever, and taking their fittest advantages. And also they will solicite us to those sinnes, whereby they have prevailed most against us formerly, or against other thy dearest servants.

c Because of their subtilties

whereby they knowing our dispositions

Marke, and take all advantages.

6 Petition

To solicite us to those sins where in they are most like to prevaile drawing us on by degrees to yeeld first to smaller matters which the world accounts no sinne.

Or not to avoid the occasions of temptation or neglect our calling

Cause us to remember, how they use also to draw us on by degrees. As first to yeild to some smaller matters; which are accounted no offences; or to thrust our selvs carelesly, or without warrant, into the danger and occasion of temptation, neglecting the calling laid upon us, as DAVID to lye idlely on his bed in the afternoones, and ly overtaken, or whereby they have most prevailed against thy dearest servants.

Make us ever to remēber their craft in egging us on by degrees, a first either to yeeld to some smaller matters, which the world accounts no faults, but trifles, or too much preciseneſſe, as *Eve* to eye the forbidden fruit, and to reason with the Serpēt about the temptation: or else in hardning us, not to avoid the danger and occasions of the temptations, but thrust our selves into them careleſſely without any warrant

ant, neglecting the calling laid upon us; as *David* to lye idely on his bed in the afternoones, following the pleasures of his eyes, in stead of looking to the great affaires of his kingdome.	to satisfie the pleasures of his eyes, instead of looking to the affaires of his kingdome.	6 *Petition.*
a Make us able yet more fully to conceive of our perpetuall danger, thorow their innumerable allurements & baites to deceive us, both of the credit and estimation of the world, with the riches and pleasures thereof; which they offer hold forth and proffer unto us, if we will follow their perswasions.	*a* And make us able to consider how they have all the baites of the world, both the credit, riches & pleasures thereof, which they ever hold forth & proffer unto us, if we wil follow their advice.	a *For their innumerable allurements and baites of this world which they proffer.*
b Prepare us to looke for their threat-	*b* And otherwise prepare	b *For their threatning*

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6 Petition if we will be so carful as to make conscience of each of Gods commandements

us to looke for threatnings, not onely of the losse of all these, but also of all comforts, with hatred, disgrace, and many other evils which wee must suffer from malicious men, if we will make such a strict conscience of all our wayes, to the very least duty that thou hast commanded.

threatnings, not onely the losse, or at the least the hazarding of all these, but more also, the hatred, disgrace, and reproach of the world, with depriving us of all comforts, the losse of our goods, with many other evils, at the hands of malicious men, if wee will bee so strict as to make such a conscience of every one of thy Cõmandements as that wee will no doe the least thing forbidden, nor o mit the least du commanded us,

6 To see our danger for the vilenesse of our nature ready

6 And whereas wee are ordinarily secure in over weening of our owne

6 And whereas we are ordinarily secure in an ove weening of o owne strength a

ability to resist Satan; Shew us (Oh Lord) even in our hearts, the vilenesse of our corrupt nature, which is ever ready as a bond-slave of Satan, and a traytour against our selves, to conspire with him presently to our utter perdition, and as ready to runne after and swallow every one of his deadly temptations, as ever fish the bayte.

Make us able to feele that wee have no strength in the world to helpe our selves (but all against our selves) against him, more then that thou graciously reachest forth

T thine

strength shew us, O Lord, the vilenesse of our corrupt natures which are ever ready to cōspire with Satan to our utter perdition, and swallow every baite which he layeth for us, without any feare of danger.

Inable us to feele that wee have no strength to resist, more then thou reachest forth thine hand to helpe us.

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to conspire with them.

And to swallow every baite.

without all strength to resist.

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7 For Gods displeasure, to leave us into their power for our security.

7 Reveale unto us also the danger which wee stand in, continually from thy glorious Majestie, lest thou shouldest leave us up unto the power of the tepter, and of our owne corruption; to awaken us from our security, and for our negle& of thy watch, and careleſſe uſing the meanes of grace; or not least for tepting thee, in or avoiding carefully each least occasion.

thine hand unto us, strengthening and delivering us.

7 And herein we pray thee also to reveale unto us that great danger which wee stand in, continually from thy glorious Majestie, seeing wee have no warrant of protection, or any ayde from thee (but rather just cause to feare, that thou shouldest give us up wholly into the power of the Tempter, and our owne corruption) longer then that wee make conscience to observe thy watch walking carefully in every one of thy Commandements and that wee do

us

6 *Petition.*

nſe diligently every meanes of grace avoyding as warily each leaſt occaſion of temptation.

8 And moreover, let us never forget how the ſubtil tempter in all his temptations uſeth all his cunning to hide all this danger, with the uglineſſe of ſin, and the miſery that hee knoweth it will bring upon us; ſhewing onely the faire ſide of it, as the ſafety, credit, pleaſure, or gaine, which wee ſhall get by it.

8. Moreover make us rightly to cõſider how the tempter in all his temptations hideth the danger & uglineſſe of ſin, ſhewing only the faire ſide of it, that is, the imagined good that wee ſhall get therby.

8 *For Satans cunning in hiding all this danger and the uglineſſe of ſinne:*

Shewing us the faire ſide of it what wee ſhall gaine by it.

Shew unto us alſo how hee uſeth the fitteſt inſtruments to perſwade us hereunto; as the

How he chuſeth the ſubtilleſt and fitteſt inſtruments to ſerve his purpoſe, as

And uſing ho fitteſt inſtrumẽts to effect his purpoſe.

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the counsell or example of men of chiefest reputation sometimes changing himselfe into an Angell of light.

Never comming like himselfe to tempt, whereby he deceives all the world; And oftentimes deceives Gods owne children making sinne to seeme no sinne.

Finally, how he never commeth like himselfe, whereby he deceives al the world, and oft prevailes with us, thine own children, at least to presume to sinne, because thou art so mercifull.

counsell or example of the wisest, learnedst, or wealthiest, and of chiefest reputation, and sometimes of those who have a name for godlinesse, so changing himselfe into an Angell of light.

Finally, make us to remember how hee never commeth like himselfe (unlesse to drive poore soules into utter despaire) whereby hee not onely deceives the world, but even us thy children, either to make us thinke sin to bee no sinne, or at least to presume to offend, because thou art so mercifull, or for that thou

thou doeſt not puniſh preſently.

2 Cauſe us (Oh good Father) to keepe a continuall and freſh remembrance hereof, and withall of that feareſull miſery which wee hale upon our heads by every ſin; eſpecially the wound of cõſcience, which no creature was ever able to beare, and which will certainly come upon us unleſſe it be prevented by ſpeedy repentance.

a And howſoever the reprobate & the ungodly may wallow in their filthineſſe, and yet ſeeme to bee more free from puniſhment than any o-

 ther,

2 Good Father, ſet before us a continuall view hereof, and of the ſundry evils which by every ſin wee hale upon our heads, eſpecially the woũd of conſcience, which wil certainely come on us, unleſſe it be prevẽted & which none can beare.

a Make us to know, that howſoever reprobates may wallow in their filth, and eſcape unpuniſhed here,

6 Petition.

2 *To pray wee may have a continuall remembrance of the ſeverall miſeries of each ſinne.*

Chiefly of the wound of conſciẽce which none can beare.

a *That although wicked mẽ eſcape here who are reſerved for hell, the Lord yet will not ſuffer us ſo*

6 Petition.

being reserved for hell & fatted for destruction, yet thou wilt not suffer any of us thy childrē who have begun to make a more sincere profession of thee, to commit the very least sin, but wilt make us feele the smart of it, unlesse wee prevent thee speedily by repētance.

b Especially whē our sinnes are scandalous.

And this *b* especially when our sinnes are hainous or scandalous, thou wilt doe openly.

ther, because thou reservest them from hell, and therefore fattest them for the day of slaughter, yet make us to know that thou wilt not let any of us thy children (who have specially given up our names to thee, to make a more sincere profession of thy Gospell) to commit the very least offence, but that thou wilt surely make us feele the smart of it, unlesse wee prevent it presently by unfained repentance: and that thou wilt doe [b] openly, when our faults are hainous, or to the offence of others.

[c] Cause us to remem-

member, that thou wilt neither be dishonoured by us thy children, nor let us be condemned with the world, but wilt surely correct us, to let all the wicked see with what a perfect hatred thou hateſt all iniquity, when thou doſt punish it ſo ſeverely in thine own children, and what plagues remaine for them eternally.

3. Yea (Oh gracious Father) make us to feare alway, leſt thou ſhouldeſt leave us never ſo little; and to ſuſpect all our wayes. Let us never forget that Satan carries a more deadly hatred againſt us,

c Thou, O Lord, wilt not ſuffer thy ſelf to be diſhonored by us, nor have us condemned with the world; and thou wilt have the wicked to ſee therein thy hatred againſt ſin, and what plagues remaine for themſelves for evermore.

3 Yea, (Oh holy Father) cauſe us to feare alwayes leſt thou ſhouldeſt leave us never ſo little, & to ſuſpect all

6 Petition.

c *Becauſe he will not be diſhonored by us, nor let us be damned And that the wicked may ſee his hatred againſt ſin, and what remaines for them for ever.*

3 *To pray wee may fear alway leſt God ſhould leaue us never ſo little, becauſe of Satans moſt deadly malice againſt us who are eſcaped from him.*

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out wayes, in as much as Satan more maliceth us, then any other of the world, and therefore seek hourely to provoke thee to leave us in to his hands.

To provoke the Lord against us.

a For that our falls will more dishonor him, & harden moe to perdition than any other. whence so many of Gods worthiest servants have received such grievous foyles

a For that our falls will cause moe to blaspheme, hardening thé to perdition, than the sins of any other, whereupon so many of thy worthiest servants have received such grievous wounds the

who are escaped from his tyranny, then against any other people of the world, and therefore seekes every houre to provoke thee against us, to leave us in his hand.

a Hee knowes that our falls will more cause thy glorious Name to bee blasphemed, and harden moe to utter perdition, than the sinnes of any other, Give us a continual remembrance how many of thy worthiest servants, through his cótinuall dogging them, have at one time or other received sore grievous foiles and wounds, the scarres where-

whereof they have carried with them to their graves, to the blemishing of their profession, and wounding their cōsciences, with the griefe and shame of the godly, and insulting of the wicked.

4 And therefore as thou hast taught us this as the principall remedie against every assault of the enemy, to watch and pray that wee enter not into temptation; so make us alwayes able to observe this thy watch, which thou hast set before us, and to learne to be better acquainted, with our own selves and our estates.

scars whereof they have carried to thair graves, to the blemishing of their profession the griefe of themselves & all the godly.

4 And therefore as thou hast given us this onely remedy, to watch & pray that we enter not into temptation, so make us able to keepe that thy watch.

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4 To learne to watch and pray as the remedy against all temptation.

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a To bee better acquainted with our weaknesses To put on the compleate armour chiefly the sheild of Faith.

a Teach us by It to be better acquainted with our selves and our particular infirmities, that wee may alwayes weare the compleate armour chiefly the sheild of Faith.

a Teach us to know our particular infirmities, and wherein wee are weake, that wee may put on dayly the compleate armour, chiefly the shield of Faith, and brest-plate of righteousnesse, to save us from his fierie darts.

b And to have the word ever in readines That strengthened by thy Spirit, and continuing in prayer, wee may stand fast.

& Make us to have thy word ever in readinesse against each temptation, which will put Satan to flight, that being strēgthned by thy spirit, we may be able to stand fast in the evil day, and get the conquest

b Make us to have thy holy Word ever in readinesse against every temptation; which is the sword of the Spirit, able utterly to vanquish him, and put him to flight: that being strengthened by thy holy Spirit, obtained by continuing in instant prayer, wee may bee able to stand fast

fast in the evill day.

c And so finish our course, untill wee have gotten the finall conquest without any grievous wounds, or foyle; to thine everlasting glory, and our owne greater triumph and honour in the heavens.

5 Wee doe not pray that we should not bee tempted at all, for thou hast taught us to account it exceeding joy, when wee fall into divers temptations, knowing the good that comes thereby; but that wee may endure temptation, fighting valiantly, and overcomming, that when we are tryed, wee

without c any grievous wounds to thy greater glory, and our owne greater honor in the heavens.

5 Wee doe not pray against temptations, altogether knowing the profit that we doe reape thereby; but that wee may endure them, fighting valiantly, & conquering, until thou hast set the Crowne upō our heads

6 Petition.

c And preserve our selves without any grieuous wounds untill wee have gottē the finall conquest.

5 That we pray not against all temptation.

But onely that in thē wee may overcome.

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Conclusion.

So to receive the crowne of glory in the end.

Wee have begged all from thee Lord.

For thine is the Kingdome, &c. We have beene bold to beg all these things of thee (Oh holy Father)

1 Because all Kingdome, power and glory are his.

1 Because all kingdome, power & glory are onely thine.

a And we have received all from him.

a Wee doe acknowledge that we have received all from thy heavenly bounty; wee may have the crowne of glory set upon our heads.

The Conclusion.

FOR *thine is the Kingdome, Power and glory, for ever and ever, Amen.*

Wee have beene bold (Oh gracious Father) to beg all these things from thy heavenly Majesty, 1. Because all Kingdome, power and glory belong onely to thee.

a Wee doe also hereby acknowledg frankly, that whatsoever good things wee enjoy, wee have received them all from thy rich and Fatherly bounties and are certainly assured,

sured, that as thou hast bidden us to pray thus, so thou wilt grant us all these things which wee have begged in thy Sonnes Name, and whatsoever else is good for us, even above all that wee are able to aske; so farre as shall be for thine owne glory, and benefit of thy people.

[a] For thou (O Father) art absolute Lord and King in heaven and in earth, and doest by thy mighty power and wisedome, dispose and guide all things, over-ruling the very counsels & rage of all wicked men and devils, as shall make most for thine

and are assured that thou having bidden us to pray, wilt grant us all for thy Sons sake, & whatsoever else is good for us, so far as shall be for thine own glory, and the good of thy people.

a For thou (Oh Father) art absolute Lord & King in heaven and in earth, and dost dispose, guide and over-rule all things, as shal make most for

Conclusion.

Because he wil grãt us all good things above all that wee can aske. So far as is for our good.

a *Seeing hee guideth and over-ruleth all things to serve hereunto;*

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Conclusion.

b *And hath assured us, that asking in faith we shall have.*

c *That we may set forth the glory and happinesse of his Kingdome.*

d *whereunto we binde our selves, and to live as his subjects al our day*

thine owne glory, and the greatest good of us thine obedient subjects and children, *b* and because thou hast assured us that asking thus in faith, wee shall receive:

c These things therefore we waite for at thy hand knowing that thou wilt grant thē in thy due time, that wee may set forth the glory of thy dominion living as thy subjects, d to which wee

thine owne glory, & the greatest good of us thine owne obedient subjects and children.

b And hast assured us, that asking thus in faith, wee shall receive.

c These things (Oh Father) wee waite for, being certaine that thou wilt grant them in thy due time, that wee may set forth by good experience the glory of thy dominion and power, with the happinesse of thy Kingdome to all succeeding ages:

d Whereunto we doe hereby bind our selves all the dayes of our life, and to live as the loyall subjects of this thy

King-

Kingdome, to thine everlasting glory;

[c] And so returne all possible thankes, praise and dominion to thy heavenly Majestie, saying ever, Amen.

Bee it so (Oh Lord, holy & true) as wee doe fully believe that it shall through thy beloved Sonne.

[f] Even so, Amen, Amen. Come, Lord Jesus, come quickly.

hereby binde our selves for ever; [c] and so returne al possible thankes and praise to thy heavenly Majesty, saying ever, Amen.

Be it so (Oh Lord, holy & true) as wee fully beleeve it shall bee through Jesus Christ.

[f] Even so, Amen, Come Lord Jesus; Come quickly.

Conclusion.

[c] *And so returne all thankes, saying, Amen.*

[f] *Even so Lord Iesus.*

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An humble Confession of sinnes for the Morning, for private families, or persons, in this or the like manner more shortly.

Yee that are the Lords remembrancers (especially to whom he granteth more opportunity) vouchsafe to offer unto him daily one quarter of an houre morning and evening, for a sweet sacrifice in true feeling and faith, and you shall in due time behold his glory, and enjoy the felicity of his chosen.

O Lord most holy and most glorious, before whom the Angels fall upon their faces, at whose appearing all the ungodly and impenitent shall cry unto the mountaines to fall upon them, and to hide them from thy presence; though infinite in piety to all, who can with bleeding hearts come unto thee, confessing their vilenesse, and can humbly begge pardon, by a true faith, laying hold upon thy mercy offered to every Repentant Sinner in Jesus Christ:

You may abridge, omit, or cut off any part, if leisure permit not, using onely so much, as you take most necessary for the present time.

We

We, sinfull dust and ashes, dare not of our selves lift up our eyes to Heaven; yet through thy deare Son wee come unto thee, according to thy Commandement and promise, freely acknowledging, that wee are lesse then the least of all thy mercies; and therefore utterly unworthy of this inestimable favour to be thy children and fellow-heires with Christ Jesus, that but suffering a little here with him, we should also raigne with him for evermore. And much more unworthy are we, that should enjoy herewith so many other blessings; not onely publike, as thy Gospell, our Prince, peace, so wonderfull deliverances, such preservation, with al our prosperity, but also private in our soules and bodies, in our goods, friends, good name, and labours. For we have not laboured as we ought, to expresse our thankfulnes, in walking before thee, as becommeth thy children, nor yet had such affections towardes thy Majesty thy heavenly word, ordinances and people; as thy children should.

We

We have been so farre off from being zealous for thy glory, by seeking which way to honour thee most in our whole lives and conversation, and to set forth thy praises, before all others, or of being full of indignation for all the provocations whereby thy Spirit is grieved continually, as that we have not yet soundly layd to heart the dishonours done to thee every day by all the wicked and ungodly: much lesse have we had our soules trobled for all the abominations committed dayly with a high hand to anger thee; chiefly by those, who wallowing in sinne, doe make a profession of impiety, scorne thy threatnings, and all who truely feare thy Name. Wee have not trembled for our fearefull abuse of all thy mercies, thy long forbearance, manifold forewarnings, and namely, how thou so lately pluckedst us out of the very fiery furnace, not for that in stead of repenting, we have been generally more hardened, and thereby have prepared a further way to thy wrath, so as we may

wonder

wonder at the riches of thy mercy, in ſparing us unto this day.

Wee confeſſe withall (O Lord) that wee have not been humbled for our owne cauſe, although we have not felt Jeſus Chriſt to raigne in our hearts, nor any earneſt hungring after his righteouſneſſe, but our ſins rather to beare the ſway in us. And for others, albeit we have ſeene Satan to prevaile wonderfully, ſeeking to ſet up his throne every where in an increaſe of all profaneneſſe and iniquity, deſtroying all true power of godlineſſe, dividing the hearts, and weakning the hands of all that deſire to yeeld a cheerfull obedience unto thy Goſpell, whereby the ruine of thy Kingdome is fearefully threatned; yet we have not cryed unto thee, to take from amongſt us the cauſes thereof. We have not mourned, either for the ſmall number of faithfull watchmen tenderly ſeeking the ſaving of all thy people, nor for the multitude of thoſe who ſeeking themſelves, ſuffer Satan to ſpoile at his pleaſure, never regarding the

cry

cry of the blood of *Abel*. Little care have we had to ſave our owne ſoules much leſſe the ſoules of others, by uſing all holy meanes of admonition, exhortation, enſample, and whatſoever elſe ordain'd to the ſame end; no not ſo much as for the ſaving our kinsfolks & friends, with thoſe who are comitted to us, but have ſaid in our want of care, Am I my brothers keeper; Wee have not knowne what an honour and happineſſe it is to thy ſubjects, much leſſe have wee rejoyced in it, ſtriving to increaſe daily in all dutifull obedience, crying, *Come Lord Jeſus*: Haſten unto us thy Kingdome of Glory; LORD increaſe our weake Faith: being ever afraid of ſliding backe from thee, or leſt we ſhould not be found faithful to the death, untill we have the crown of life.

And for glorifying thee, labouring to doe thy divine pleaſure ſo chearefully, wiſely, faithfully, and zealouſly as the Angels in Heaven, O Lord, how negligent and careleſſe

are

are wee even in ſeeking to know it, and much more in the execution of it, in any ſuch ſort; when the holy exerciſes of thy Religion are uſually a wearineſſe unto us; and we finde ſuch a drowſines in our performance of them and our ſelves to profit ſo little by them, as that wee have commonly juſt cauſe to hang downe our heads for ſhame, in remembrance therof. And when in ſtead of making this our meate and drinke, ſo to doe thy moſt holy will; it is rather our meate and drinke to follow our owne evill wayes and luſts, to whatſoever thing our corrupt hearts doe carry us.

So far alſo are we off from ſubmitting our ſelves to thy fatherly corrections, yea from ſeeking to know the meaning of thy rods, what thou wouldeſt have us to amend or to doe by them, and from ſeeing thy love in them; and much more from taking up our croſſes cheerfully and bearing them joyfully for thy ſake; that if thou croſſe us but little in any thing contrary to our corrupt hearts,

hearts, we usually breake forth, if not into open impatiency, yet at least to secret repining or grieving carnally: that wee may wonder at thy goodnesse, that thou doest not cast us off utterly, or deale most severely with us. And finally, so impatient are we through our unbelieſe, to tarry thy leisure, either for effecting the good which we desire, or removing the evils which we feele or feare, that we are ready ordinarily to use some unlawfull meanes, in stead of waiting thy good pleasure in the way of righteousnesse,

Moreover, whereas without the comforts of this life, we can neither seeke thy glory, nor thy Kingdome, nor yet attend the doing of thy heavenly wil, but should be most miserable, if in thy fatherly providēce thou shouldest not minister to all our necessities, and also protect and preserve us; and therefore thou hast taught us to cry unto thee every day, *Give us this day our daily bread*, we (O Lord) feele our selves utterly unable thus to call upon thy holy Name, in

in any true feeling of our naturall miſerie, or in faith in thy promiſes; we are ſo blinde, as that we cannot ſee the right meanes to ſerve thy divine providence; and when we have the meanes, yet are we altogether unable to uſe the ſame, ſo as to get one morſell of bread; or to bee nourished by it, without any ſpeciall bleſſing. And albeit we know all this, and that we are not worthy of ſo much as the leaſt crum of bread, yea and that without Chriſt we are meere uſurpers of all that we have, and every creature accurſed to us; and doe likewiſe ſee thee daily reaching unto us, as from heaven, all the good things that we enjoy, yet cannot ſo much as acknowledge aright thy goodneſſe, almoſt in any of them; much leſſe give thee the praiſe due unto thy heavenly bounty for them. Hereupon it is, that we are ſo ſeldome truely content with our eſtate, rejoycing in thee for it, as we ought; but ſo ready to ſtagger through unbeliefe, when thou withdraweſt any one of the meanes from

from us: yea that we are so gripple and full of carking cares, so unable to use appointed meanes in repentance and faith, and to commit the blessing to thy Majesty: and which is much worse, and make our sinne more haynous, when thou bestowest thes good things on us, we seldome or never imploy them as we ought, that is, in such sort as they may make most unto thy glory, the furtherance of thy Gospell, the good of thine owne people, with the holy ends for which thou hast ordained them and committed them unto us: but usually wee turne all, to the serving of our owne carnall lusts and ends; being without all bowles of compassion towards our poore brethren, either to show therby the thankefulnesse that wee owe unto thy Highnesse, or our love to Jesus Christ in his members, be they hungry, thirsty, sicke, or in prison, or whatsoever misery lye upon them, we seldome or never inquire into their estate.

And though these and all other our sinns, heaped up in all the cour-

of

of our life, ſtand as walls betweene thy Majeſty and us, hindering good things from us, bringing on us innumerable evils, and above all, indangering us of thine eternall wrath yet we cannot either ſee the hainouſneſſe of our ſinne, no not by thoſe dreadfull puniſhments which thou haſt in all ages inflicted on ſinners, and ſet before our faces in the holy ſcriptures for enſamples: nor have any true ſenſe of the innumerable evils which waite upon our ſinnes, without ſpeedy and unfained Repentance, eſpecially how they deprive us of the aſſurance of thy favour, and all the benefits thereof. Wee are utterly without conſideration how theſe our ſins are increaſed, and made more haynous, by thy endleſſe mercies dayly beſtowed upon us, and by ſuch ſtrong meanes as thou vouchſafeſt to reclaime us by: or how wee multiplie them in thoughts, words, and deeds, every one according to the corruption of our owne wretched hearts, drinking iniquity like water. We cannot be

humbled as we ought, no not in feeling of our most grievous sinnes, looking at our Saviour whom we have and doe pierce by them; much lesse can wee mourne in the daily sense of our corruptions and wants, being driven to be alwayes cleansing our selves in the fountaine of his blood. And in stead of judging and condemning our selves; we are alwayes ready to censure and condemne our brethren, for every slip; yea to seeke revenge, for each smallest matter, & can hardly be brought to forgive, much lesse to seeke to restore them by the Spirit of meekenesse, or to reconcile our private enemies, by doing unto them all Christian duties, and so by all meanes to seek the saving of others, that they may obtaine forgivenesse with us.

And albeit Satan stands alwayes at our right hand, to hinder us from all good that we should doe, and by our new sinnes continually to provoke thee against us, both to strip us of all thy blessings, and to bring all evils

evils upon us; yet we cannot cry, as we ought, to be saved from him, and his temptations. We cannot so much as see the dangers in which we stand through the multitude, power, and subtilty of our spirituall enemies: much lesse can wee espie and bee afraid of their baites, nor yet know the vilenesse of our sinfull natures running after Satans allurements, and conspiring with him to our utter perdition: neither can we consider how he shewes us only the faire side of sinne, and chooseth the fittest instruments for his purpose to deceive us. Wee are not possibly able to keep a remembrance of the whips which follow after our sinnes, and how thou wilt certainely make us (though we be thy dearest children) to feele the smart of them, especially if they be against our conscience; because thou wilt not have us condemned with the world, nor be dishonoured by us of all other. Wee forget his deadly malice against thy best servants, how few have, or doe escape to the end of their lives, with-

out some grievous wounds. Wee find it almost impossible to be rightly acquainted with our grossest sins, and therefore much more with our innumerable weaknesses, so that through our corruption we do not, neither can wee watch against the first motions, thoughts, and occasions of sinning against thee, as thou our Lord and Saviour hast warned us; nor yet can we be ever preparing & buckling on our armour, that we may stand fast against him in the evill day, to preserve our selves, untill the conquest bee gotten, and wee crowned; but wee are as the Disciples, drowzie and secure, and in extreme danger to be lulled fast asleepe, in the greatest perill, when we are ready to be utterly swallowed up.

Therefore (O most gracious God, and in Jesus Christ our most tender Father) wee renouncing our selves, doe flie to the throne of thy mercy, beseeching thee to enlighten our blind mindes, ever to behold our vileneſſe, in these and all other our

sins

sinnes both originall and actuall, and so to touch our hearts, that we may acknowledge and bewaile our wretchednesse, even for the body of sin which is in us: and withall that wee may lay such lively hold upon Jesus Christ our Lord and Saviour, to be so washed in the fountaine of his blood, as wee may be without spot, and all our sins buryed in his grave, as that they may never rise in judgement to condemne us, accuse or hinder any mercy from us: And moreover, to be so clothed with his perfect righteousnesse, as to be truly glorious in thy eyes; yea so sanctified by thy holy Spirit, that there may be a change in us throughout, both in our selves and in our whole conversations. And thus hereupon we humbly intreate thee, that the light of thy countenance may so shine upon us, that we may have such a sweet sense of thy fatherly love and favour, as to make us to rejoyce in thee more then ever we have done: That wee may be every day more filled with contentation and delight in thee, in-

creasing in our love to thy Majestie, to thy ordinances and people, in zeale for thy glory and Kingdome, full of life and cheerefulnesse in accomplishing all thy good pleasure: and submitting our selves to thee onely, and thy gracious direction in all things; and so may approve our selves to be truely thine owne, having all the infallible markes of thy deare children: That so thou beholding our child like obedience, mayst delight to goe before us, and to lead us by thy word and Spirit, yea by the visible tokens of thy providence, protection, direction and blessing; and so strengthen and enable us to watch & stand fast against our owne sinnes and corruptions, yea against Satan and all his subtilty, malice, power and instruments, that we may goe on through ofe wrestling and weeping through our infirmities, yet more then conquerours, through that Blessed one, in whom thou hast loved us. And that we may ever principally aime at those very ends, the advancement of

thy

thy glory, the enlarging of thy Kingdome and people, in performing all thy heavenly will; that we may never faint nor shrinke, untill we have finished our course and approved our selves thy children indeed and that we shall fully behold and enjoy thy Kingdome, power, & glory for evermore: And that in the meane time having a confident expectation, crying, *Come Lord Jesus*, wee may be ever prepared to stand firme with thee, and for thee, for thy truth and people; able to beare the reproach of all the ungodly as a crowne upon our heads, and bee amongst them that are as the chariots and horse-men of Israel, for the saving of our Nation & the Churches of Christ, and that thou mayest turne away thy plagues which the sins of all sorts have so long deserved.

And to this purpose, as we entreate thee for the whole Church, to gather forth thine elect both of Jewes and Gentiles, that there may be an end speedily of these dayes of sin; so we beseech thee to raise up Kings and

Queenes, for nursing fathers & nursing mothers to thy poore Church. More particularly wee pray unto thee, for all Christian Churches and Realmes, that thou wilt stay the rage and fury of Satan & Antichrist, think upon the miseries of thy poor people, sanctifie their afflictions to bring them to unfained repentance, that thou mayest take their cause into thine own hand, and that the zeale of the Gentiles may provoke the Jewes, and so all thy Israel may bee gathered. And more specially wee intreat thee for these under the dominions of our dread Soveraigne: that it may please thee to open all our eyes, and to prepare our hearts, that all sorts of us (seeing thy heavy hand upon our brethren abroad, & how our sinnes are increased, above the sinnes of all former ages, as our light, with thy mercies & forewarning have beene greater, and wee neerer the utter destruction, and yet reserved in thy infinite compassion, to try if wee would at length repent, and bring forth fruits beseeming

in thy Gospell) may meete thee with intreaty of peace, in fasting, weeping and mourning. Stirre up chiefly the hearts of all thy faithfull remembrancers, that they with holy *Moses* may fall upon their faces, and step into the breaches, ever holding up their hearts and hands, that as thou hast so long dwelt amongst us, nourishing and preserving thy poore Church, so thou wilt continue thy wonted mercies, and that we may be as *Canaan* in her beauty, turn away the plagues which our sins deserve. ☞ Hearken not, &c.

Here you may adde the short Prayer in fol. 250, for our Realmes and the Church in them, beginning thus, ☞ Hearken not, &c.

A Thanksgiving for private Families or persons for the Evening, to be used in this manner, or the like more shortly.

O H Lord God infinite in mercy, and endlesse in compassion: in the morning we were desirous to offer unto thee the sacrifice of a contrite heart, in the humble confessi-

feſſion of our ſinnes and unworthineſſe; ſo now are we here preſent to offer our evening ſacrifice of praiſe and thankſgiving, for all thy goodneſſe and mercies towards us poore miſerable ſinners. And chiefly for that thou haſt ſet thy love upon us, ordained us to be Heires of thy glory, when there was no more cauſe of love in us, then in thoſe whom thou haſt ordained for their ſinnes, moſt juſtly to be caſt into endleſſe perdition. That thou haſt created us men and women, when thou mightſt have made us toads or ſerpents; and alſo haſt redeemed us from hell and damnation, and that by the blood of thine owne Sonne, when we were utterly fallen from thee by the ſinne of our firſt Parents; that all the Creatures in heaven and earth could not have payed our ranſome. That thou haſt alſo called us effectually, quickned us being dead in our ſinne, begun in us thy worke of grace, made us thy children by adoption, ſealed us by thy Spirit againſt the day of glory,

set us and kept us in the way of life; made thy covenant with us, and given us the assurance of all thy sweet promises, and that thou wilt be our God for evermore; and this when we were thine enemies, bond-slaves of Satan, children of wrath, and in state of endlesse woe and condemnation. And that thou hast moreover vouchsafed us to be borne, and to live in the shining Light of thy glorious Gospell, and in the dayes of peace and prosperity, under such as thou hast made nursing Fathers and nursing mothers to thy Church; whereas thou mightest have left us under the darknesse of Popery, and the tyranny of Antichrist, in all afflictions and misery. Yea that thou hast granted unto us such deliverances and preservations, so wonderfull, and even so miraculous, as thou never grantedst greater to any other people; as, when thou didst so visibly fight for us from heaven, & madest winds and waters to take vengeance on the proud enemy. When thou disappoint-

pointedst the bloody rage of their long-expected day, in bringing in, and setting up thine anointed Servant our dread Soveraigne, in such an unexpected and admired peace. And above all, when thou savedst us and thy Churches, plucking us out of the fiery Furnace, even as it were by his hand alone, when thou mightest, most righteously, have left us, not onely to have beene consumed at once, which had beene lesse; but have given us up to as great miseries as ever thou didst *Juda* in her captivity, and as thou mayst still for all our iniquities, do us most justly. And besides all these, for that thou hast vouchsafed us withall so many private blessings: as peace in our soules, when thou mightest have left us up unto continual horror of conscience for our sins, & to the power of Satan & thou hast granted us health, sufficiencie of the things of this life, many kind friends about us, our good name and credit to be preserved, and thy blessing on our labours: whereas thou mightst have smitten us, to have

lyen

lyen continually bedrid, tormented with moſt loathſom diſeaſes & ſores, and as poor *Lazarus*, to have begged our bread from doore to doore, yea to have lyen without the ſtreets, hungry, thirſty, naked, or in priſon (like as thou haſt done manyas good as our ſelves) deſtitute of all friends, in the midſt of cruell enemies, odious to all, our name rottenneſſe, and wee accurſed in all the labour of our hands. And which is yet more then all theſe, that thou ſhouldeſt continue all this kindneſſe unto us, notwithſtanding all our unthankefulneſſe, our great impenitency, and the hardneſſe of our hearts; and albeit we have profited ſo little by the gracious meanes which thou haſt ſo long vouchſafed us, both of thy heavenly Word and ordinances, with thy judgements, mercies, fatherly chaſtiſements and corrections. And that inſtead of being hereby made zealous profeſſours of thy glorious Goſpell, full of knowledge and holineſſe, ſo many of us doe goe backward in all grace and con-

conscience of our wayes; others of us become luke-warme, and that very generally; the best begin either to stand at a stay, or make so small proceedings in piety, as thou mayest justly shut up all thy loving kindnesse in heavy displeasure, and cast us off, as those in whom thou takest no more delight.

Wherefore (O tender Father) we humbly crave pardon in Jesus Christ, beseeching thee ever to behold him for us, and to accept us in him; and to set alwayes a lively view of these, and of all other thy mercies before our faces; and especially to grant us such a sweet feeling of thy love and favour, that thou art our deare Father, hast forgiven our sinne, and wilt remember our iniquity no more, as that wee may daily (more than ever heretofore) shew forth our thankefulnesse, by manifesting our selves in all true Repentance to be thine owne children indeed. That we may beginne more generally to live the heavenly life, increasing ever in our joy in

thee

thee, in contentation with thee, as with God all-sufficient; also in delight in thy Majestie, in thy wayes and commandements, in study to please thee in all things, and to approve our selves unto thee above all, walking humbly before thee, as in thy presence: That we may become more fervent in love towards thy ordinances and servants; more zealous for thy glory, the inlarging of the Kingdome of thy Son; and for procuring the wealth and saving of the people, with the utter ruine of the Kingdome of sinne, Satan and Antichrist, both in our selves and all other; longing alwayes to injoy thee fully. That it may in the meane time be unto us as our meate and drinke, to know and accomplish all thy blessed will; so as we may do it with all cheerfulnesse, wisedome and faithfulnesse, carefull by all holy meanes to have thy Word and Spirit ever to direct us, and so may walke before thee in faith and humility, depending onely on thee: That thou thus seeing

our

our love and obedience, mayest rejoice to do us good, to go before us, as thou didst before thy people in the wildernes, in the sensible tokens of thy providence, protectiō, conduction, blessing. So that neither our sins may hinder us, nor Satan by all his subtilty, his malice or power; but we may ever be washing away our sins and corruptions in the fountaine of thy Sons blood, watching against the first motions & occasions of offending thy divine Majesty so much as in our thoughts. And that being armed with all the compleate armour of thy Spirit, & praying alwayes, at least by the lifting up of our hearts, we may goe on, though oft wrestling & weeping through our infirmities, yet still more then conquerors thorow our Lord & Saviour: That we may never faint nor shrink, until we have finished our course with joy, and shall see thy Kingdome to come with power, & thy great Name glorified, whereunto wee have vowed, & consecrated our selvs, our strength and labors in & through thy Christ,

whose

whose we are, and whom we seeke & desire to magnifie both in life and in death, Heare us in all these things (good Lord) that we thus walking, may escape the miseries of sinne, yea the very rods, whereby thou correctest the faults of thine owne children; and that we may honour thee, adorne thy Gospell, repaire thy image dayly, grow in our assurance, and power in our prayers, increase in all graces; dismay and drive away Satan with all his temptations and accusations, stoppe the mouthes of all the wicked, or beare their reproach as a crowne on our heads; and obtaine boldnesse to be ready to stand for thee, thy truth and servants. Yea, that moreover by this our holy watchfulnesse wee may get and keepe a good conscience, which is a continuall feast: and not onely be sure to escape that lake and torment, which all impenitent sinners must endure for evermore: but also attaine the crowne layd up for all those who walke with thee, even the joyes that never

ver

ver eye saw, nor ever eare heard, nor ever entred into mans heart to consider of; and even in this life, to have the beginning of the same in righteousnes, peace and joy, with assurance of the guard of the Angels, and all other blessings thereunto belonging, and to bee able to cry ever: *Come, Lord Jesus, come quickly.*

And to the end that wee may never deceive our selves, imagining our case to be good, when wee are but carnall worldlings, or meere hypocrites, grant that we may daily (and more especially before the Sabbaths) examine and try our spirituall estate; how we grow in all graces, both in walking more conscionably in all thy Commandements, and in faith in thy promises, and also in the power of all true godlinesse: That wee may thereby not onely avoide all hardnesse of heart, luke-warmnesse, sleeping in any sinne, prevent an evill conscience, with the dreadfull punishments thereof, and be kept from Sa-

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ins power; but also may get strong
onsolation, that wee are living
embers of Christs mysticall body
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and, and be incouraged to strive
orward to perfection, and may
hine as starres in the earth, to thy
onour, the good ensample and sa-
ing of thy people: having Christ
esus our King, Priest and Prophet;
nd we made Kings and Priests unto
im for evermore.

Save us from back-sliding from
ee after the manner of this evill
ge, and from all the causes of it;
om conceitednesse of the good-
sse of our estate, or standing at a
y; because when we goe not for-
ard in Christianity, we goe back-
ard in thy justice, for making so
se account of thy heavenly gifts.
eserve us from the neglect of any
the meanes of grace, chiefly of
e principall, the holy and faith-
ll ministery; from unthankful-
sse in our calling, from commit-
g or living in any knowne sinne,
thout speedy and unfaigned re-

pen-

pearance. Grant us to glorifie thee according to our knowledge of thee, left thou give us up to vile affections, and to a reprobate ſenſe for falling therein. Inable us to receive not onely thy ſacred, but the ſound love and practice of it, leſt thou leave us up with thoſe that periſh, unto the ſtrong deluſions of Antichriſt, wherewith ſuch multitudes are daily more & more ſo miſerably bewitched. Keepe us from doting upon any thing in the World, or from ever ſetting our hearts upon ought, but onely upon thy divine Majeſty, with the things that concerne thy glory and Kingdome: That we may uſe the world, as if we uſed it not, onely under thee, and for thee; being preſerved from all familiarity with the ungodly, and thereby from the contagion of their abominations, which cry to heaven for vengeance continually. Strengthen us to be reſolute againſt every ſin, to chuſe rather to endure any miſery than to provoke thee, by doing but the leaſt thing whereby we feare

wee ſhall offend thy holineſſe: be-
uſe doing any thing ſo, we pre-
rre our ſelves before thy greatnes;
nd may have juſt cauſe to feare the
oſing of thy favour and love, or
urely of the feeling thereof, where-
y we may come to that eſtate, that
if we had all the world, we would
ive it to be freed, and to be aſſured
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Preſerve in us alwayes a tender
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vants at the hand of their Maſter:
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pply all our wants, thy faithfull
otection ſhall make us ſafe. Then
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laſting praiſe, Thy loving kind-
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neſſe ſhall endure for ever upon us, and upon our childrens children; we ſhall be amongſt them who ſtand in the breach to ſave the Iland, here enjoying thee with us in the earth, and in the heavens, in fulneſſe of happineſſe for evermore. Thus ſhall we continue waiting for thy glorious appearing, that thou mayeſt ſay unto each of us, Well done good and faithfull ſervant, thou haſt beene faithfull in little, I will make thee ruler over much; enter into thy Maſters joy: and ever longing to heare that joyfull ſentence, *Come, ye bleſſed of my Father receive the Kingdome prepared for you when I was hungry, you gave me meat, when I was thirſty, you gave me drinke when I was ſicke and in priſon, you came unto me and viſited me.* Heare us, moſt mercifull Father, in theſe our requeſts and in all other needfull ſo us, or any member of thy whol Church, for thy deare Sonne Jeſu Chriſt his ſake; in whoſe Name w conclude, begging theſe and ever grace and praiſing thee for every th

thy mercies, saying as hee hath taught us, *Our Father, &c.*

A short forme of daily prayer for private Families, consisting of thanksgiving, confession and Prayer.

O Lord most blessed and holy, who keepest Covenant and mercy for ever, for all who desire to feare thy great Name, and to walke humble before thee, in the narrow path of life; wee thy servants doe here prostrate our selves before thy glorious Majestie, desiring so to walke, and now to offer our sacrifice of praise and thankes for all thy gracious favours. We magnifie thy goodnesse, that thou hast beene pleased freely to ordaine us to life; to buy us from hell, by the blood of thine owne deare Sonne; to vouchsafe us to be borne in these dayes of the Gospell; to call us by it to this state of grace, to be thine owne children; and that thou hast prepared for us an everlasting weight of glory in heaven, after that wee have here glorified thee by suffering a little

little, and endeavouring truely to keepe thy Commandements. Wee praise thee, that thou hast revealed thy holy will unto us, to give us thine owne Name to be called upon, for all things needfull for this and the better life: and that calling in faith, in the Name of thy beloved Son, thou art ready to grant thē unto us, above all that we can conceive. That thou hast given us his blood to bee a perpetuall fountaine to cleanse us from all sinne, and thine owne selfe to be our succour, against that old Serpent; who by his subtill temptations seekes day and night to destroy us: and also from the innumerable evils which thorow our corruption and his malice, we are in danger of every moment: and so preservedst us for thy glorious Kingdome.

O tender Father, wee acknowledge, we have not walked worthy of those so great favours, but are lesse than the least of them. We have not rejoyced and delighted in thee and in thy heavenly Gospell, as we ought

ought. We have not been affected with the dishonours done unto his sacred Majesty, through the abounding of iniquity, or the desolations of thy Kingdome, and the miseries of thy poore servants: much lesse have wee studied and bent our thoughts as wee ought, how wee might honour thee, or what we might doe for thy great Name and people. We have not shewed forth that cheerfulnes in thy service, in doing thy heavénly will and Commandements, as in fulfilling the desires of our own carnall affections, and in those things whereunto our sinfull hearts have carried us. Though thou hast given us all good things abundantly; yet have wee very seldome had our soules lifted up to heavenly bounty to beg them, or to praise thee for them as we ought. Wee have not had our eyes open to see thy mercies in these earthly blessings, much lesse in the multitude of thy heavenly favours. Wee have not perceived our vilenesse and misery by our sin, if thou shouldest looke and deale with us in thy justice: and thereupon wee have not esteemed of the fountaine of thy

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Sons bloud, ſet open to us to purifie us; nor of his abſolute righteouſneſſe to cloth us, that we might appeare ever glorious in thy eyes: neither have wee been ſo tenderly affected toward our poore brethren, to forgive, love, and pray for them, that they might be partakers hereof, as we ſhould. O Lord, wee have not known what it is to bee reſcued and ſhrowded from Satan and his power, and delivered from thoſe many evils, both bodily and ſpiritually, which would continually overwhelme us for our ſins, if thou protectedſt us not; whence we have not been afraid of ſinning againſt thee, much leſſe have wee watched and prayed as we ſhould; or ſounded forth thy praiſes for all our deliverances and preſervations, with all other thine unſpeakeable mercies.

Oh gracious Father, cauſe the light of thy countenance to ſhine upon every ſoule amongſt us; aſſure us that thou art our tender Father. Open our blind eyes every day more and more to ſee our happineſſe, and how much wee are bound to thy heavenly gooodnes for the ſame. Oh that now thou wilt ſo frame

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us by thy blessed Spirit, that we may approve our selves thine own children before all the world, full of faith in thy sweet promises in Christ, and of humility in regard of our own unworthines; full of love to thy Majesty, thy ordinances and servants, that we may be filled with the zeale of thy glory, ever studying the good of thy house; mourning for all the abominations and provocations, whereby thou art dishonoured, and for the prevailing of thine and the Churches enemies. Teach us to know, and make Conscience of every part of thy sacred word, striving to be as cheerfull and faithfull in doing all thy holy and blessed will, and especially in our particular callings, as thy heavenly Angels, saying ever in our hearts, I am here, Lord to do thy will, to leave all at thy command, to offer up whatsoever is deareſt unto me for thy cause. Inable us to depend wholly upon thy fatherly providence, protection, and direction, using onely the meanes in faith and repentance, which thou hast ordained for obtaining and effecting whatsoever good we desire for our selvs or thy peo-

ple, or for turning away all evils, leaving the events unto thy heavenly wisdome. Cause us in all our wayes to acknowledge thee, and so to rest upon thee and thy blessing, as on our most tender Father, who canst not faile us nor forsake us; make us to feele the weight of our sinnes, to travell under the burthen of them, through the multitude and heynousnesse thereof, especially if we have been overtaken by any which have presumptuous or scandalous: to feele our corruption as a death unto us, to see our vilenesse and misery therby: that we may alwayes be washing in the fountaine of thy Sons bloud, and begging instantly those robes of his righteousnesse, that we may bee ever glorious in thy eyes. Oh give us tender hearts towards our brethren, not onely to forgive them, but to feele and beare their burthens as our owne: yea to pray for them, being of like affection, and even for our very enemies, and to seeke by all holy meanes to gaine them unto Christ. Good Lord, so work in us by thy blessed Spirit, that we may feare alwayes the offending of the eyes

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of thy holineſſe, ſo much as in our thoughts; to watch and pray continually, leſt wee ſhould fall into temptation, or yeeld unto the leaſt motion or occaſion of evill. Make us ever to ſuſpect our waies, remembring our weakneſſe, the dogging of Satan, the corruption and falſeneſſe of our owne hearts, which are ready alwayes to betray us into his hands, if that thou never ſo little leave the protection of us.

Thus (good Father) enable and ſtrengthen us, evermore to demeane our ſelves, as thoſe to whom thou haſt vouchſafed ſo high a calling and for whom thou haſt done ſo great things, and canſt deny us nothing that wee ſo aske. That we may alwaies in all thankfulneſſe acknowledge thy Soveraignty, power, and faithfulneſſe, ſounding forth thy praiſes for evermore. And finally, that we may be ever able to reſt in full aſſurance upon thy fatherly love for all good things, for our ſelves, and thy whole Church, through Ieſus Chriſt, ſaying alwaies, Amen. Even ſo; come Lord Ieſus, come quickly.

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A briefe forme of Evening Prayer for private Families or persons.

OH Lord God, most holy and most glorious; we poor earth and ashes, loaden with sin, dare not of our selves lift up our eyes to heaven: yet through thy deare Son, whom thou hast given to be not only our Saviour, but also our Advocate and Intercessor, to put up our suits, to make us, and our prayers accepted; we are bold to approach to the throne of grace; desiring to offer up our perpetuall sacrifice, of praise & thanks for all thy mercies. We magnifie thee for our free election in him, our creation, redemption, adoption, justification, sanctification begun, with our glorification to be perfected through him in the heavens; and for innumerable outward favours, as namely, of thy heavenly Gospell, with our peace, health, strength, prosperity continued unto us, notwithstanding all our sins and infirmities, with all the malice, power and subtilty of Satan, and of all his instruments against us, but above all, we glorifie thee for Jesus Christ that Son of thy love, by whom we are partakers of all

all these good things, & in whom thy promises are yea and Amen; and also for the consolations of thy Spirit, whereby we are sealed against the day of *Redemption*. Oh assure us, deare Father, daily more and more of thy love and favour in him; Inable us beleeving to rejoyce in thee, as in our tender Father, more then ever we have done; more to content our selves with thee, as with God all-sufficient, to go forward, delighting our selves in thee dayly more and more: studying how in token of our thankfulnesse, we may still more please thee, and approve our selves unto thee, walking more humbly before thee, having our eyes more in heaven with thee, or longing after thee increased to enjoy thee fully. In the meane time, vouchsafe us to have the zeale of thy glory and kingdome, more kindled in our hearts, studying what wee may do to honour thee, making that the chiefe end of all our thoughts, words and actions, and how we may inlarge and promote thy kingdom and righteousnesse, procuring the wealth and saving of thy people, with the utter ruine of thy king-

dome of sinne, Satan and Antichrist. Let this thereupon bee unto us, as our very meat and drinke, to know and accomplish all thy heavenly will wisely, faithfully and cheerfully, even as thy glorious Angels; and to receive all thy fatherly chastisements as from thy hand; to have a sanctified use of them, that we may ever be bettered by them. Make us able to rest upon thy fatherly providence for all good things, for this and the better life, to use only the means in unfained Faith and Repentance; committing events unto thee, being content with thy doings. Fit us so to believe and obey thee, as thou mayest delight to doe us good, that we may see thee conducting, prospering, and protecting us, until thou shalt bring us to thy *Canaan*. Oh let not our sins hinder thy mercies; wash us from them all in the bloud of thy Son, that we may bee without spot in thy presence, and so cloath us with his righteousnesse, that we may be glorious in thy eyes. Inable us by thy holy Spirit to overcome all our sins and corruptions, especially those whereby we have most dishonoured

red and provoked thee. Make us tenderly to forgive others, and to seeke all good unto them, which may be for thy glory, and for their salvation; mourning with them that mourne, laying to heart their miserie: as our owne. Strengthen us against Satan and all his temptations. Arme us with all the compleat armour of thy holy Spirit, that watching and praying, wee may be delivered from all evill; that we may never be overcome, but may put that wicked one to flight. That thus wee may be on more than conquerours, never fainting nor shrinking, untill we shall have finished our courses with joy, and shall see thy Kingdome to come with power, and thy great Name glorified: Hereunto we have vowed and consecrated our selves, strength and labours, with all that thou hast vouchsafed us. For to these ends, oh Christ, we have received all from thee, thine is all Kingdome & power; thou must raigne, until thou hast put all thine enemies under thy feet. Thee therfore with that Father and the holy Spirit, we desire to magnifie both in life and death. Even so, Lord bless us, accomplish all our desires. Nei-

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Neither do we pray for our ſelves alone but for thy whole Church. Gather forth thine elect both of *Jew* and *Gentiles*. Let the zeale of the *Gentile* bee meanes to provoke the *Iew* to a holy emulation. Grant to this purpoſe, unfained repentance to all the Churches. Sanctifie thy corrections unto them to this end. Raiſe up Kings and Queenes for nurſing fathers and mothers to thy poor children: Thoſe that are ſuch, make them ten times more. Keep them from all the ſorceries of the whore of *Babylon*, and all her bloody practices. Above all, ſave our Soveraigne Lord and King by whom thou haſt ſo wonderfully preſerved us; bleſſe our Queen, the Prince and Princeſſe *Palatine*, and all the Royall Progeny and Realmes, together with all other Kings, Princes, States, Councels, Nobles, and Magiſtrates profeſſing thy name, with all the faithfull Miniſters and people both at home, and in forraign parts. Raiſe up for them ſome *Ieremie* to diſcover the iniquities and the reproaching of thy judgments ſtill more and more: and that in the Spirit and power of *Jonah* and *Eliah*, the

may help to turn againe all hearts unto thee: Whereby thou mayeſt in mercy thinke upon, and ſave thy poore people, repairing all their breaches. Take away all the cauſes of our diviſions, that wee may bee all of one heart; and comfort all that mourn in Sion. Strengthen all that ſuffer for thy Name, with Faith, wiſdome, courage, conſtancy, patience, cheerfulnes, with a joyfull expectation of the bleſſed end, which thou wilt one day certainly make of all our trials, and of all the trials of the Church. Fight thine own battels; maintain thine own cauſes; glorifie thine own Name; clear the innocency of thy own people; the truth of thine own Word and workes: diſcover the wickedneſſe of all the practices and doctrines of the enemies of thy Church. Remember what thou haſt done in former ages to the bloody enemies of thy Church, as to *Pharoah*, *Haman*, *Achitophel*, *Balaam*, *Senacherib*, *Rabſake*: when and how thou haſt given thy ſelf the victory, and ſhewed thy ſelf wonderfull in judging between thine own people, and between the adverſary. How, even when all meanes have

have failed in heaven and earth, and that there hath been none to looke to cry unto, but to thine owne Majesty; that when they cryed to thee in their troubles, thou deliveredst them from their distresse. Oh Lord, so powre down the Spirit of Prayer upon all the Churches, that we may send up such loud and joynt-cryes, as wee may even inforce thee once again, in compassion, to shew thy selfe wonderfull from Heaven in saving thy people and being avenged upon the proud adversaries, that so wee may sing with the heavenly Angell Blessing, honour, glory, and power be unto him that sitteth upon the throne and unto the Lambe for ever.

Heare us, oh gracious Father; i these our requests, and all other neces saries for us, or any member of th whole Church, for thy Christ his sake to whom be all praise and glory, powe and dominion, now and ever. *Amen.*

A Prayer for our Realmes and the Chu ches in them; which we may adde to t former, according to time and occasio

AS wee have begg'd these merci for every of thy chosen flocke,

so more specially wee intreate thee for these Realmes of Great *Britaine* and *Ireland*, wherein thou hast so long dwelt, and also nourished and preserved thy Church. Oh continue thy wonted mercies. Let us ever be as *Canaan* in her beauty. Turne away the Plagues which our sins deserve, and the miseries which thou hast brought on others. Harken not to the cry of our sins, though exceeding grievous; but looke to the prayers and teares of thy faithfull servants. Save thine Annointed, our dread Soveraigne, CHARLES. Let him bee as the apple of thine own eye. Hast thou not given him for the preserving of thy poore flocke, and miraculously saved us againe and againe, by his hand: Doest thou not make him the breath of our nostrils, so binding us and ours still more firmely to his Majesty and his progeny for ever? Oh then let him ever be as *David*, according to thine own heart, in all zealous affection to thine House, and tender care for us thy people: And in all the hearts of thine own servants bee alwayes towards him and

and his seede, as the hearts of the good people were towards *David*; that they may find by good experience who they are that love him truely. Blesse our gracious Prince *Charles*, that he may bee graced as *Salomon*, in all his true glory to succeed after *David*. Blesse and preserve all the Royall progeny, that there may never want a man therof to sit upon the Throne. Let not our sins fall upon them: but let thy mercy ever compasse them as a wall of fire to consume all their, and thy Churches enemies. Blesse likewise our Honourable Councell; Nobles and Magistrates, with all other Churches, Princes and States. Set all their hearts as one man's, for advancing thy glory, promoting thy Gospel, procuring thy wealth, and saving of thy people, with the utter ruine and downfall of Antichrist, and of all Athiesme and iniquity. Place every where a conscionable learned Ministery. Let thy hand be upon soule-murtherers, and all who have evill will at thy Sion, to their speedy conversion or confusion. Comfort all thy comfortlesse servants in every place. Sanctify the trials of every one

of them, to seek thee more instantly for themselves, and for thy Churches, waiting for the happy issue. Lord fight thine own battels against that Roman Antichrist, and all other secret enemies. Maintain all thine own causes. Glorifie thine own great Name. Cleare the innocency of all thine own faithfull people, the truth of thine own words and workes: but discover and confound the wickednes of all the practises and doctrines of the enemies of the Gospell. Be gracious to all knit unto us by any more especiall bonds, and chiefly in requiting the love of all those whom thou hast made instruments of our comforts hear us for them who have desired our prayers, according to their severall necessities. Blesse the place wherin we live well with us, shew us the tokens of thy presence. Let thy sweet voice sound in our eares, and the light of thy countenance shine ever upon us, to fill us with righteousnesse, peace and joy in thee, so to be able to wait for thy glorious appearing. Heare us, Oh Father, for Iesus Christs sake, our onely Lord and Saviour. *Amen.*

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